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¶ The Christen state of Matrymonye, wherein housebandes and wyues maye lerne to kepe house together wyth loue.

¶ The original of holy wedlok: whā, wher, how, & of whom it was instituted & ordeined: what it is: how it ought to proceade: what be the occasiōs, frute and commodities thereof. Contrarye wyse: how shameful & horrible a thig whoredom and aduoutry is: how one ought also to chose him a mete & conuenient spouse to kepe and increase the mutual loue, trueth and dewty of wedlok: and how maryed folkes should bringe vp theyr childzen in the feare of God.

Set forthe by Myles Couerdale.

Somtymes Bishop of Excester.

¶ Wedlock is to be had in honoure amonge all men, and the bed vndefyled. But for whore keepers and aduouterers, God shall iudge them. Hebre. xiii.

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¶ The begynnynge and fyrſte originall of holy wedlok, whan, where, howe, and by whome it was ordeyned and inſtituted.

¶ The fyrſt Chapter.

WHan our lorde Jeſus Chriſt in the.xix.of Mathew, was ſpoke to in certayne poyntes concernyng wedlock, he had a reſpecte tobynde him into the olde Teſtament, and gaue anſwere out of Moſes, that he ſayde, howe that wedlock at the begynninge was ordeyned of God hymſelf. For aſmuch therfore as I now alſo am mynded to ſpeake of the begynnynge, and fyrſt originall of holy wedlock, I know no better, the in lyke maner to ſtabliſh the ſame out of ỹ right excellẽt prophet of God Moſes, who writeth and teſtifyeth in the ſeconde Cha. of his fyrſt boke, that God made the manne Adam altogether perfecte, ſet him in the paradyſe, or garden of pleaſure. and afterward ſaid immediatly: It is not good that man ſhoulde be alone. I wyll make him a felowe helper to ſtand next by him. For whan the Lorde had ſhapen man oute of the earth

the place Gene.ii. playnely declared

erthe, he broughte vnto hym all maner of beastes, that he myghte geue euerye one his right name how it shuld be called, and that he might loke vpon them. But amonge them all founde he none apte to be ioyned vnto hymselfe, none that he coulde set his hart vpon: none lyke him self, none ẏ he might dwel by as by an helper and cõforter. And vpõ this, said god: It is not good, that mã shuld be alone. And therfore determyned he with him selfe to make an helpe and cõfort vnto mã. In the which processe we perceaue all ready, wher holy wedlock was instituted, namely in the paradise & garden of pleasure: yea, and whan it was ordained euẽ in ẏ begynning of the world, before the fal of mã in all prosperitie. Of whõ also it was instituted, euẽ of no angel or man, but of god him self doutlesse to mãs great confort and helpe. For in as muche as God him selfe saith: It is not good for man to be alone. It foloweth that it is good for man to haue his owne lawful mate. As for that euel which sometime is sene and founde amõge maried persones it cõmeth not chefely of holy wedlock, but of ẏ mysusinge therof, and because men do not as God cõmaundeth and as they should do.

Wedlok was instituted of God in paradyse.

Now wil we farther cõsidre how god

dyd

did institute holy wedlok, & he him self made a companion for man, & brought hi a wife. It foloweth thus in Moses. Then the lord God caste a slombre on Adā, & he slept. And he take oute one of his ribbes, & in sted therof he fylled vp the place with flesh. And thus did god make the woman, out of the ribbe that he had takē from Adā. Of this maner dyd god make for mā a cōpanion lyke vnto him selfe & mete for him. Here now ought we to considre the occasion why God made ẏ womā out of the sleping mā, & not while he was awake of the rybbe, and not aswel of the erth, as he had made mā before. For al thus serueth to the declaracion of our purpose. First in the slepe of Adam, dyd he set forth ẏ death of Christ, out of ẏ which (vnto ẏ same lord Christ) there is prepared a pure & holy spouse in the fountayne of water thorowe the worde as Paule saith to the Ephesians ẏ, v.ca. of such health and grace of god should maried folkes also haue vnderstandig & knowledge. Moreouer his mynde is to signifie vnto vs that in taking holy wedlock in hand, all tentacions should slepe. The ordinance, regard, and feare of God, ought to ioyne them together, that are disposed to mary. The womā was takē from & out of the syde of man

The creacion of ẏ woman.

and not frō the erth, lest any mā shuld thinke that he had gottē his wyfe out of the myre: but to cōsidre, ẏ the wyfe is the husbandes fleshe & bone, & therfore to loue her, yet was she not made of ẏ head. For the husbāde is the head & master of the wyfe. Neither was she made of the fete (as though thou migh test spurne her away from the, and no thinge regarde her) but euen out of thy syde, as one that is set next vnto mā, to be his helpe & companion. And as the bone of the flesh is strōge so ought the husbande to be the strength, helpe, and cōforte of the wife. Therfore was she also taken & created out of the ribbe or bone, and not out of the fleshe.

But in the circumstaunce that foloweth, shall euery thing be more plaine afterwarde. For now it foloweth how God gaue the womā vnto man, & how that he receaued and toke her. God brought the womā vnto Adam, and as it is euident in the first chap. he blessed them, and sayd vnto them: Growe and multiplye and fil the erth. Out of ẏ which wordes we may perceaue clerely ẏ god was the first causer of wedloke, & first did knit thē together, and blessed them. Now as sone as the woman was brought vnto Adam, & geuen vnto him, he said immediatlye: thys is

Adam, & Eue wer maryed together.

one

one bone of my bones, and fleshe of my flesh. Afore did Adam behold, and considre al beastes and lyuynge creatures here vpō earth, and gaue euery one his peculiar name according to his kynde, but amonge al thinges liuing, he foūde none, to whō he might beare an hearte and minde, namely to dwel by it, to loue it, and of it to procreate one lyke vnto him selfe. And therfore is it reason, that with fire they be punyshed vnto death, which (agaīst al kinde & nature of man) haue to do with beastes & not onely with woman.

As soone now as the womā was set before Adā, he knowlegeth immediatly, that she was for his purpose, ẏ he lyked her wel, and that he coulde finde in his hert to loue her, as one that was of his own kynde, of his own bloude, flesh of his flesh, and bone of his bone. For though he slept whan the woman was created out of his ribbe, yet sawe he wel ẏ she was lyke hym, & such one as he hitherto had not foūde amōge all other liuynge creatures. And also had planted in them the kynde, the loue, the hert, the inclinacion, & natural affecciō that it besemeth ẏ one to haue toward the other. Lyke as Adā now had geuē al other beastes their names according to the first origenal, and operacion of

Occasiō of loue & cōsent in to mariage.

their kynde, so geueth he now a name al so vnto ꝑ wife, and calleth her Ischa, that is to say, of man, because she was taken out of man.

Then folowerh it further in Moses. For this cause shal a man leaue his father and mother, & cleue vnto his wife, and they two shall be into one flesshe. These wordes doth Mā, or els Moses speake yet out of ꝑ mouth of God, and therby declareth the duetie, knot, & co-uenāt of maried folkes, namely, that ꝑ highest loue, bonde and vnitie amonge them shuld be this, that no mā separate them a sunder, but onely death. Thys declareth he with two special pointes. First there is no mā next vnto god dearer vnto vs by al reasō then is our father & mother. But whā they wil make diuorde betwene maried folkes, God commaundeth a man in that behalfe to forsake father and mother, and to kepe him to his wife. The loue therefore in mariages ought to be next vnto god, aboue al loues. The secōd: They.ii. saith he, shalbe into one flesshs, that is to say, one body. Now lyke as ꝑ greatest loue, the most excellent and vnpayntful seruyce, diligence and ernest labour, is in ꝑ partes of a mās body, one doyng for another, one louing, defēding, helping and forbearing another, sufferyng also lyke

The knot & co-uenaunt of mari-age.

like ioye and payne one with another. Euen so ought it to be betweene mā and womā in wedlok. And lyke as the partes of a mās body separate not thē selues one frō another afore death, euē so must wedlok be a knot vnlosable. And lyke as the partes of a mās body, whā they are sundred one frō another, conceaue an exceadig great āguish dolour & paine, euē so ought it to be an exceading grefe for maried folkes to be seperated. And thus Moses ouer & besides ỹ he declareth the first original of holy wedlok, layeth also the fundacion of lawes matrimonial, out of the which all other statutes are taken. After ỹ fal of Adā & Eue ther was nothig added further vnto wedlok, nether altred i those thiges that wer ordeyned, sauing that by reasō of the fal & sinne, ther was sorow & paine laied vpō thē both & vpon vs all. For vnto man it was sayde: In the swet of thy face shalt thou eate thy bred. &c. And vnto the womā said god, I wyl surely increase thy sorow whan thou art with child, & with paine shalt thou be deliuered: & to thy husbād shalt ỹ haue respecte, & vpō his pleasure depende. Neuertheles, thorow thy vnfeyned faith in Jesus Christ, al these & other grefes are minished in thē that beleue, & therby vnperfectnesse is helped,

insomuche ẏ they come to a very prosperous olde age many tymes.

Thus much thought I to shew out of Moses, ẏ excellēt seruāt of god, whan, wher, how, of whō, & partli for what intēt, holy wedlok was instituted, chefly how ẏ god him self in paradise, at the beginning of the world (euē in the time of mans innocencie & prosperite) ordeined thus for the welth of man, that one mā, & one womā ioyned together shold be one body, one to loue ẏ other aboue all thinges next vnto God, the one to be coupled to the other without separacion, one to helpe & succour the other, & in ẏ feare of god to bring vp their children. And this is in a maner the whole summe of the one part of this boke.

¶ The. ii. Chapter.

What wedlock is.

For vpō the said foundacion wil I lay & set forth al my worke folowing. And first wyll I shewe what wedlock is. Thē whā I haue described the same, I shal open & declare the articles therof particularly.

That we call wedlock, is in the Germaines tonge called Ge, which as it is a very old word, so is it somtyme takē for a law or statute, somtime for a bōd or couenaunt. This is the old testamēt called the law or the old couenaūt, the

wedlock

newe

new Testamēt, the new law or ꝑ new couenaūt: because that therin cōsysteth not onely ꝑ lawe that God gaue to the olde and new people, but also ꝑ couenaunt which he made with them both. The Latinistes cal it *coniugium*, a toyninge or yoking together, lyke as whā two oxen are coupled vnder one yoke, they beare or draw together lyke burthen and wayght.

A yokig together

Therfore is wedlocke a couenaunte, a couplinge or yoking together. Now yf wedlocke be not the coupling or yoking together of one thing, thē must it be exempted frō other knottiges, & we muste geue vnto it ꝑ own nature & ꝓpertie pertaininge to it selfe. Namely, ꝑ it is a ryghte knot vnto God acceptable, a yokinge together of one mā & one womā wt the good cōsent of thē both. Here vnto also must we adde, why & wherfore they should and must be yoked together: Euē to the intēt that they may lyue honestly and frendly the one with the other, that they may auoyde vncleānesse, that they may bring vp children in the feare of God, that the one maye helpe and conforte the other.

Out of this maye we comprehende a shorte description of wedlocke, and saye: wedlocke is a lawful knot & vnto God an acceptable yokinge together of one

man

man and one womā with the good consent of them both, to the intēt that they two maye dwel together in frendship and honestye, one helping and confortynge the other, eschuyng vnclennesse, and brynging vp chyldren in the feare of god. Or els set it after this maner folowing. Wedloke is the yoking together of one mā and one woman, whom god hath coupled accordig to his word, with the consent of them bothe, frome thenceforth to dwel together, & to spēd their lyfe in the equal partakyng of al such thiges as god sendeth, to ẏ intent that they may bryng forthe children in the feare of him, that they may auoyde whordō, & that according to gods good pleasure, the one may helpe and cōfort the other.

¶ The. iii. Chapter.

¶ The declaracion of wedlok thus descrybed.

NOw wil we playnely opē euery parcel of the sayd descriptiō frō ++ ++ article to article, & (with testimonye of ẏ scriptures) proue & establyshe the same, where nede is.

First, that wedlok is the couplyng together of one man and one womā, not of one man & mo women, or of one woman and mo mē, the lorde him selfe affirmeth it. Mat. xix. and so is it writtē

also

also in the secōde of Gene. Now where as some of the holy fathers had mo wiues then one, those were but the actes of certain priuate mē, and not such general examples, as are thorowly to be folowed.

One mā and one woman.

Againe, the priuate dede of some, or of many mē, make not a cōmō lawe. The lord in the fore rehersed place of Mathew, did alledge & renew that old law of mariage agayne. Therefore he that now wil bryngе in ẏ multitude of wiues, shal folow more the rule of Mahumete, then of Christ.

Moreouer by the yoking, ioyning, or coupling, do I vnderstāde not onely an outward dwellīg together, but also an vniforme agremēt of minde, & a cōmen participatiō of bodye & goods, for as much as the lord saieth plainely. And they two shal be into one flesh, that is, one bodye. But of this we shall speake further afterwarde, whan we come to treate of the Consentinge.

Furthermore, wedlock must not only be a couplīg together, but it must also be such a coupling together as cōmeth of god, & is not cōtrary to his worde & wil. For where as certaine men do alledge out of ẏ holy gospel (what God hath coupled together, let not mā separate & cōclude theron, ẏ whā two personnes

sonnes come together, and the one hath take the other, it must nedes be take, & no man may breake that bande. Such me haue not so good respect to ỹ wordes of the Lorde, as they shuld. For the Lorde sayde not: what so euer is coupled together, ought not, or may not be separated. But thus he sayde: What God hath coupled together let not mā separate. Therfore must it be cōsidred not onelye whether two persons come together, but much rather whether it be done in god, or no, ỹ thinge is with God, which is not done against his cōmaundement and worde.

Let not mā separate, that god hath coupled together

There be many whom God coupled not together, but carnall lust, money, good, flattery, drunkenes, a fleshly arme & frēdshyp, where god is not thoughte vpon, & therfore synne they the more agaynst him. It is writte in ỹ. di. cha. of Gene. The sonnes of God sawe the doughters of mē, that they were fayre, & toke to thē wiues suche as liked thē. Wherby euery mā may perceaue, that there was loue and lust, a consent and coupling together, but therfore pleased it not god. The same maner of wowig doeth the Lorde recyte also in the. xiiii. of Mathew, & sayth: As they were in the dayes afore the flod, they dyd eate, they did drinke, they maried, and were

maryed

maried, euē vntil the day that Noe entred into the ark, and they regarded it not, til the floude came and toke theym all awaye. Thus also shal the cōming of the sonne of man be.

There is no man now so dull, as to thinke ꝑ it is synne to mary. Therfore was not that reprehended as thoughe it were synfull & an vnright thing to mary, but because they came not together after the word of the Lord: yea, rather they folowed theyr owne tentaciōs, as I said afore. Wherfore Esdras did separate diuerse mariages: yea, euen of those ꝑ bare a good affection the one to the other & were coupled together. For it was not God, but their own tētacis that ioyned thē. Esdras the. x. cha. The yoking of maried folkes together, must be framed right accordyng to the word and wyl of God.

¶ The. iiii. Chapter.

¶ The ryght coupleyng together of Christen folkes in mariage.

CErtaine poyntes now shal I set forth, to ꝑ whiche those faithfull Christen men must haue respect that intende to take holy wedlock vpō thē accordyng to the will & pleasure of God. First, though mariage also concerne the soule & inward man, yet partayneth

statutes & lawes ma:

tainethit likewise to the outward thi-
ges, that are subdued to the higher po-
wers. For where as faithefull rulers
haue ordeyned good, apte, & cōuenient
statutes, & ciuil lawes, such ought no
reasonable Christen man to resist, but
much rather is he boūde to obey them,
like as ẏ holy Apostle Peter hath writ
tē & taught. i. pet. ii. Be ye subiect (saith
he) to al ciuyl ordinaūces of mē for the
lordes sake. The higher powers haue
auctoritie to make ciuyle lawes in out
ward thīges. And who so withstādeth
such doth withstande the ordinaūce of
God, & therfore shal God punishe him
as Paul testifieth Roma. xiii.

trimoni-
all made
by rulers

Secondelye, the Lorde saieth Deut.
vii. your doughters shal ye not geue to
theyr sonnes (meanynge the vnfayth-
ful and infideles) and their daughters
shal ye not take of your sonnes. Ther-
fore in goinge aboute mariage a Chri-
sten mā must first loke that in handfa-
stynge him self to a womā, he make no
diuorce of the true faith or bringe it in
to parel. For it foloweth in the lawe.
For they shal make your sonnes to fal
awaye fro me, & to serue straunge god-
des. And then shal the indygnacyon of
the Lorde waxe whote ouer you, & de-
stroy you shortly. Neuerthelesse if ther
be no daunger of fallynge awaye
from

Religiō
& faythe
muste be
cōsidred.

from Goddes trueth, or of hurting the same, then (concernyng mariage) it maketh no matter though the partie dwel amonge infidels or come of vnfaithful fathers and mothers. For Booz which was grandfather to Jesse, Dauids father maried a Cananite of Jerico euē Ruth whō ẏ Euāgelist reciteth in the genealogie of Christ Jesu Mat. i. For she was right faithfull, and abhorred al ydolatrie.

Els yf ther be parel present, that the one shal be caried away vnto erroure, thē hath not onely ẏ law in the old Testamēt spokē ther againste, but Paule also cōmaūdeth in ẏ secōde to ẏ Corin. the. vi. chap. sayig: Beare not a straūg yoke with infidels. For what felowship hathe ryghteousnesse wt vnrighteousnesse? What cōpany hath light wt darkenesse? What cōcorde hath Christ wt Belial? Or what part hath the beleuer with an infydell? How agreeth the temple of God with Idols? &c.

Mariage is a cōmen participaciō of minde body & goods. Now saith Paul: What vnytie can a faythfull beleuer haue wt an infidel? The vnbeleuer cleueth to vnrighteousnesse, to darkenes, to ipocresie, to erroure, euē vnto ẏ deuel, & to ydolatrie. Agayne: the faythful beleuer despiseth, abhorreth & con-

demneth al such thinges, loueth rygh-
teousnesse, the trueth of ẏ Gospell, the
lyght, euen the lorde, and hath God li-
uing in him. How wil these two nowe
draw one yoke which are of such a con-
trary mynde? To draw one yoke, is a
maner of speaking, and is as muche to
say as to haue felowship, & to yoke thē
selues together in wedlok. To beare a
straunge yoke is to take an vnfayth-
full mate, or one to geue ouer him selfe
vnto such thinges as may alienate his
mind frō god & his truth, & verely what
womā so euer taketh an vnbeleuīg mā
must draw after hī in vnbeleue, yea &
do se & heare ẏ which is cleane cōtrary
vnto faith and hurtful to her soule, the
childrē also shalbe brought vp in infy-
delite, & though it cōe not to passe while
the parentes be alyue, yet happeneth it
after the death of the faithful. Whyle
such yoked folkes also are alyue, there
is no tranquillite; & finally the beleuer
must be in continual discorde wt the vn
beleuer, or elles must he graunte vnto
her & so do agaīst god, agaīst his own
soule, & agaīst his cōsciēce. Therefore
must ye take good aduismēt aforehād,
lest ẏ we our selues, our frendes or our
childrē with vnfaythful people, to the
great hurt of our selues, and ours.

Thou wilt say. For as much now as

I haue

I haue an infidel to my mate, I per- In obiec
ceiue þ ther cā be no mariage betwene tion.
hym & me, therfore wil I depart from
him. To this doth Paul answer the. i. The so-
Cor. vii. Yf a brother, that is to say, a lution.
Christē man haue an vnbeleuing wife
and she be contēt to dwel with him, let
him not depart from her. And if a wo-
man haue an vnbeleuing husbād, and
he consent to dwel with her, let her not
depart from him. For the vnbeleuynge
husbande is sāctified by the wyfe, and
the vnbeleuinge wife is sāctified by the
husbande. Els were your childzen vn-
cleane, but now are they holy. But and
if the beleuing depart, let him depart.
A brother or a sister is not in subiecti-
on to such. But in peace hath God cal-
led vs et ce. We must therfore put a dif-
ferēce betwene it þ is done all ready, &
it that is yet to do. A wedlocke is it (no
doubt) that after the cōmon custome &
lawe is openly and iustely celebrated,
of euery man esteemed for wedlock. But
yf in the same there be any errour or
blemyth that errour should not be de-
fēded or brought into other martages.
Neither ought we therfore immediatly
to conclude & say. Wyne vnsemely ma-
riage is therfore no mariage at al.
Wherfore whyle the matter is nowe
paste euery man ought to beware that

he nether be snared in daunger. We can note well the blemisches of ỹ bodye much more ought we to cõsidre the blemisches of the soule. We shuld take ensample by Salomõ, seynge it is manyfest, vnto what poynt the vnbeleuinge wemẽ brought him, although he was the wisest among mẽ vpon earth. But whan the matter is done alreadye, let euery mans mynde be to kepe ỹ thing that God hath called him vnto, and do that most conueniẽt is, makinge faith full prayer vnto god, & folowynge the counsayle of the holye Apostle Peter, which. 1. Pet. iii. he gaue to the wemẽ that haue vnbeleuing husbãdes. sayig: Let the wiues be in subiection to their husbandes, that euẽ they which beleue not the word, maye without the worde be wonne by the good conuersacion of the wyues, whan they se youre chaste lyuynge in the feare of God.

It pleased not Paul, that in wedlok al hope should sodenly be cast of for vn beleues sake, and violence ministred to seperacõ. For in ỹ afore recyted place to the Corinthiãs he saieth after this maner. For what knowest thou wamã whether thou shalt saue the mã or no? Or thou mã, whether thou shalt winne the woman or no?

Wherfore he that is snared in such a case,

eafe, let him call vpon god, and lyue in his feare, in faythfulneffe, in patience, in longe fuffering, in difcretiõ foberly and in vnfeined loue: yet let euery chri ften mã take hede, that for his wyues fake he cõfent to none Idolatry, nether defile him felfe with the wordes of vn belefe. Let euery mã remẽbre the wor des of the Lord: Who fo loueth father or mother, wife or childrẽ, fifter or bro ther, and or fubftãce more thẽ me, is not worthy of me. But let him alwaye crye vpon God for focoure, coũfail, cõ fort & helpe. So fhall he faythfully not only fhew his louing kindnes, but alfo fynd remedy, and declare his helpe.

¶ The, v. Chapter.

¶ To a ryght mariage, muft childrẽ alfo haue the conſent of their parentes

MOreouer like as faith fhuld not be denyed or forfaken with the mariage: euẽ fo they which are next vnto god (as father and mother) ought not to be neglected and defpifed. For though God fayd: A man fhal forfake father and mother, & kepe him to hys wife, yet thofe his wordes in that fame place, are cõcerning mariage that is made already, what duety they that are maried owe ỹ one to the other, and are not touchyng the contractynge of wedlok, ỹ childrẽ may marye, wyth-

out the respecte, knawledge, or cõsẽt of their parẽtes, vnder whose autozite & turisdictiõ they be. And I wõder what the papistical bokes & learned mẽ dyd meane whã they taught, ỹ the cõsent on lie of both ỹ parties, doth kastẽ ỹ matter & coupleth thẽ together in mariage. The consent of the parentes also (say they) is good withall, but yf they two haue consented, & one hath taken the other, the knot cã not be vnknite, nether may ỹ parẽtes separate thẽ frõ a sunder. Wher as lawes both natural (diuine specially) & ciuile, require the parẽtes cõsent to ỹ childzẽs mariage: In so much that they iudge the pzomise to be of no value, which is made without the knowledge of the parentes: yea, & that also in those childzen which as yet are not come to their yeares, & are vnder the tuicion of their elders.

For in amuch as the childzen are not yet come to perfite discretion, they can not contract mariage which requireth vnderstãding: yea, they can nether coũsell noz helpe them selues. So that in this behalf the consent of their parentes is not only necessary, but also good and profytable for them. As for pzeuye cõtractes which are not made accozdig to ỹ lawes they haue euer bene reiected nether were they acceptable to any man

mā, faue vnto such as wer ignorant & wicked, & why? for the most part they are made of some fōde affeccio: yea, knauery, falshed, & disceate is cōmēlye the doer to perswad, & by wordes to take yōg folkes in the snare. Manye preuye contractes are brought to passe w̄ flatery, dronkenesse, rewardes & promyses, wherby yong ignorant people are vtterly begiled & destroyed. To geue liberte & licēce vnto such, is euē asmuche as to geue a mad mā a swerd, & a knife to a yōg child: yea, a very sclaūdring is it. & a dishonouring of mariage. Disobediēce of childrē also toward their parentes and tutors, hath euer ben reprehēded among al naciōs. God commaūdeth and saith: Thou shalt honour thy father and thy mother. Exod.xx. Now doth the obediēce or disobediēce of the children at no tyme declare it self more then in contracting of wedloke. Greater honoure canst thou not shewe vnto thy parentes, then when thou folowest them herin: neyther greater dishonour then whē thou herin resistest thē. Esau displeased his parentes very sore, i takyng a wife without their consent. Jacob folowed theyr minde, and was commended. This commaundemēt also of honouryng our parentes, dyd our lord Christe ryght faythfullye commit vn-

Chyldrē must honoure their parentes.

to vs. Mat. 15. In ẏ. 7. of Deu. doth god geue this charge to his people, saying: ye shal not mary your sonnes & daughters to the vnbeleuers. By the whiche wordes we may wel vnderstande, that the auctoritie of mariyng yong folkes lyeth in the parentes, & not in thē selues. Wherfore Abrahā before ẏ lawe (charged his seruaunt Eliezer) that cōcernynge the contractynge of mariage betwene Isaac & Rebecca, he shoulde do his message with Bathuel, and not specyally with Rebecca her selfe.

The seruaunt also dyd his earāde to the parentes, and not to ẏ daughter, although he found her alone without by the well side, and had tyme place & accasiō sufficient so to do. This law dyd Sampson obserue, Iudicū. xiiii. For though he had founde & spied a dāsell that pleased him, yet he toke her not, but first shewed her parentes, brought them w̄ him vnto her, & toke her wyth the knowledge & consent of her father and mother.

In ẏ seconde boke of Moses the. xxii Cha. doeth God commaunde thus, yf a man begyle a mayde that is not betrouthed, & lie with her he shall endote her, and take her to his wyfe. If her father refuse to geue her to him, he shall paye money according to the deutie of vyrgyns

gyns. Here doeth God geue the father auctorite to take his daughter frō the mā to whō she is promysed els by the law. Therfore may the parentes draw theyr chyldren agayne to their iurysdiction. For this is a synguler greate thing, that the father hath auctorite to take this forsaid daughter frō the man and to withdrawe her frō him to whō she was promysed by the law. In the fourth boke of Moses the.xxx.ii. Chap. is written thus: Yf a damsell vow vnto the Lorde, and bynd her selfe beyng in her fathers house & vnmaried, if her father heare her vow & bonde whiche she hathe made vpon her soule, & holde his peace therto, then al her vowe and bonde which she hathe made vpon her soule shall stand in effecte. But & if her father forbyd her the same day that he heareth it, then none of her vowes nor bondes which she hath made vpon her soule, shalbe of value. &c. Al thoughe now in these said wordes of god, there is no mariage, but vowes expressed & named, yet is it an euident testimony, that no child which is not yet come to his yeares, and is yet vnder the tuiciō of his parentes, hath auctorite to vow bind, or alter it selfe without their consent: yea, yf any such vowe or alter aciō do chaunce that thē the parentes haue

Childrē maye make no vowe nor promyse wt out the parentes consente.

auctoritie by the law of god, to let and hinder the same. For in asmuch as god permitteth to vnbynde it, and wil not that it shalbe of any effect, which without consent of the parentes is promysed to him selfe, no doubte he wyll not that it shall stande immutable whiche in disobediēce is wilfully don without the parentes consent.

Mē stealers. The holy apostle Paul in ỹ. iiii. cha. of the first epist. to Timo. amonge many other greuous synnes, rekeneth also the stealing away of mē, which is a shamefull vice, whan mens childrē, seruaūtes, or such other folkes as belong vnto thē. are caryed awaye or entysed from thē. Whan a wycked, sotel & shamelesse woman, entyseth an ignoraunt yong mā from his father, which with great expenses, trauaile & labour hath brought him vp whā she blindeth him with loue, and at the last getteth him awaye vnder the tytle of mariage: Or whan a wantō and fayre tonged felow entyseth a damesell from her mother, and than (vnder the tytle of mariage) cōueyeth her away, what is it els but men stealyng.

Thus I truste it is manifest out of gods word and the law, that to ỹ lawful mariage of the children, the consent of the parentes also is necessarye, and that

that the childrē ought not to cast theyr parentes aside: and if they do, that thē the parentes may refuse, and dysanull the childrens promyse.

The cyuile and imperiall lawe requireth also the consent of the parētes as it is manifest *libro pandect.* xxiii. *Iustinian* the Emperour *Iustit. lib. i. tit.* xi writeth after this maner, Lawfully & ordinately do they contracte mariage one wt another, which come together after the commaundemētes & lawes: yōg mē whē they are olde ynoughe to take wiues, & yong wemen whē they are of cōuenient age to take husbādes: but so that they haue the cōsent of their parētes, vnder whose auctorite they be. That this shalbe, so willeth and chargeth ẏ law ciuile & natural: in so much ẏ the fathers cōmaūdemēt must go before. These be *Iustinians* wordes, whiche are so manifest & euident, that they nede no further declaracyon.

The cyuile law

Upon this do some men thinke, that ther mariage is no mariage, and that the one of them should now be separated frō the other, seyng it is so lōg sēce they wer contract against the wyll of theyr parētes. But such persons ought to consydre that theyr parentes did not put them from asunder, and therfore is their wedlock now a lawful wedlok, in

asmuch

asmuch also as in processe of time their parentes were reconcilied. And though it were not so, yet openly according to ỹ custome of the comen lawes were they permitted to mary, and were solemply receaued into wedlock, liuing honestly together, haue had children exercysed al dueties of mariage. Therfor, ought they by reason to contnue stil in their matrimonye, and in all pointes to applye them selues to the feare of God.

Some turne them selues another way, & saye: Thorow suche lawes are the poore snared, that they can neuer come to any rich mariage, for the riche wil not geue their childrē to the poore. Wherby it maye easely be perceaued, where the shoe wringeth thē that resist this auncient good & reasonable law. Their harping is vpō their halfpeny, their minde is to be riche w̄ maryage, neyther are they satisfyed to haue takē awaye the childe against the fathers & mothers wil, but against their mindes would they haue the good also. These take not ỹ chylde because of mariage, but for ỹ goods sake. Thus doeth iniquite disclose it selfe, that mā may wel perceaue, what is that some men seke in mariage. A reasonable mā whether he be ryche or poore will alwaye haue respect vnto the feare of God, to honestye

nesse to faythfulnesse, to labour & vertue, and not to the bagge of money.
Themistocles desired rather to haue a wyse, discrete and prudent person, then one that was riche. But who so hath more respect to worldly substaūce, then to honestye and knowledge, is a shameful personne: lyke as he also that highly esteemeth such a mās frēdeshyp, and desireth it for moneis sake. Nowe be as be maye: Who so euer is greued with this law touchynge the cōsent of the parties let him lay away his gredy desire, his braggynge and his fonde affection, and let him haue respecte vnto God & vnto equite. Let hym consydre well the word of the lord. What thou wilt not haue done vnto thy selfe, ỹ do not thou to another. So shal the lawe be more lyght vnto hym and the more easye to beare. Themistocles.

¶ The. vi. Chapter.

The parentes ought not to cōstraine theyr chyldren to matrimonye, neither to mary them afore their tyme.

IN this poynt also ought not the parentes to take to much vpon thē selues because of their autorite, nether to abuse it or to compel their chylde, eyther because of filthy aduauntage or lothsomnesse in takynge payne (to let him go & haue no respect vnto him for

an

an vngodly, and vnhappy thing is it the cause of mariage to compel a yonge man against his will, to take such one as he hath no harte vnto. For in mariage ought to be ꝑ cõsent of both parties with the consent of their parẽtes. Like wyse also whan a sonne or daughter are come to their yeares & full discretion, & are of their parẽtes in the meane season not loked vnto, & so afterward with good aduyse and deliberacion, do honestly mary together: Then ought ꝑ father wel to consydre that thorow his owne wrongeful and vnryghteous demeanour he hath lost his auctoritie, as touchynge hyndrynge and breakyng of that mariage. For seing that the parẽtes do not loke to the childrẽ, nor make such prouisyon for them as parentes & tutors ought to do, and therfore are become nothynge lesse then the parentes, why would they thẽ require of childrẽ such obedience by the which the childrẽ might fal and perish in the daunger, & snare of ꝑ deuel? In such cases verely is not a Christen mã subiect nor bounde in as much as al the lawes of God do extende and serue for the honesty, welfare, & preseruacion of man, & not for his destructiõ. It hath oft times bene founde in dede, that such mariages cõtracted euen against the willes of such

vnfaithful

vnfaithful and couetous parētes haue bene prosperous, holy, and acceptable vnto God. Notwithstādynge my purpose is nether to commende the foolish affections, nether the wicked and wanton behauiour of certayne yonge wylful persons ẏ feare not god. In sūma the measures oughte here to be a lyke longe euē thus like as the childrē must haue respect to their parentes, and not wilfully despyse thē or cast thē of: So should not the parentes wout any pytie compel their children to mariage afore their time, nether wickedly neglect them, or leaue them vnprouyded for in due seasō. Good lawes, iust rulers, the feare of God & discreciō shal moderate this matter well ynough. Hereof also shall we treate more largelye, in the chapter of the Consentynge.

Furthermore the age or yeares of the children must wel be cōsidred of the parētes. For an vnnatural, and vnhonest thynge is it, to marye yonge folkes, whiche yet haue not attayned to theyr lawfull and iuste yeares. Many great sickenesse do springe therof: yōge mothers also haue no iust strength, nether to norishe nor to bring forth the frute. And somtime hath it chaūced that they haue died of their impotēt child. Lyke wyse the chyldren whiche were borne

of

of children, became sicke and feble. It shall also not be comely for Christē wē to haue lesse discretion herein, thē the Heythē, which haue had great respect to the age & yeres. For Plato, Aristotel and Hesiodus, appoynte the age of seuētene yeares to yōge wemē. Some there were, that to yōge men haue appointed ỳ age of .xix. or .xx. yeares. For in those yeres be ỳ powers somewhat strenghtened. and decreace not thē thorow mariage, as they do in weake folkes. But herein may euery mā behaue him selfe after the beste & moste honest maner, according as the kinde, cōplexion, and cause requireth.

¶ The .viii. Chapiter.

Suche degrees of consanguinite and affinitie as are forbydden, and inhibited.

Lawful copulaciō also in mariage ought not to extende vnto suche degrees of cōsanguinitie and affinitie as are forbidden. And that euery man may vnderstād & know, what degrees God hath inhibited. I shal recyte and declare the wordes of God. Leuit. xviii. Chap.

Thus sayeth the Lorde: ye shall not do after the workes of ỳ lād of Egipt, wherin ye haue dweite, neyther after the workes of ỳ lāde of Canaan, into the

the which I wil bring you: nether shal ye kepe their customes, but accordinge to my lawe shall ye lyue, and my rytes shal ye obserue; for I am the Lorde youre God.

And therto addeth he a generall law, sayinge: No man shall coyne him selfe to his kynswoman, to vncouer her preuities. For I am the Lord.

Then setteth he seuerall declaracyons of the sayde lawe, as it followeth now from worde to worde, in these two tables.

These are now the degrees forbydden by God in the which no man maye mary. And to the intent that the whole matter maye the better be vnderstande, I shal set al the degrees in two tables, and applye the firste to the men, and the seconde to the wemen.

¶ The kindrable goeth vpon the man.

Mother
Daughter
Mother in lawe
Daughter in lawe
Halfe syster
Whole syster
Sonnes daughter
Daughters daughter
Graunde mother
Fathers syster
Mothers syster
A man may not mary his.
Brothers daughter
Systers daughter
Fathers brothers wyfe
Mothers brothers wyfe
Wyfes brothers daughter
Wyfes systers daughter
Sonnes wyfe
Wyfes mother
Brothers wyfe
Wyfes syster
Wyfes sonnes daughter
wifes daughters daughter
Graunde fathers wyfe.

The

¶ The seconde table goeth vpon the woman.

A woman may not mary her.

Father.
Sonne.
Father in lawe.
Sonne in lawe.
Halfe brother.
Whole brother.
Sonnes sonne.
Daughters sonne.
Graund father.
Fathers brother.
Mothers brother.
Brothers sonne.
Systers sonne.
Fathers systers husbande.
Mothers systers husbande.
Husbādes brothers sonne.
Husbandes systers sonne.
Daughters husbande.
Husbandes father.
Systers husbande.
Husbandes brother.
Husbandes sonnes sonne.
Husbādes daughters sōne
Graund mothers husbāde.

¶ The. viii. Chapter.

Whether these degrees were prescrybed onely vnto the Jewes, and not also vnto other.

WHosoeuer now wold thinke, that the lawe of Moses were geuen onelye to the Jewes, & not vnto other folkes (specially not to vs christen) he must consydre, that God dyd chose the Jewes vnto him selfe to be his owne peculiar people, by whome it pleased him to set forth and declare his glory, hys name and wyll also vnto other nacions. For asmuch thē as they were the general myrroure vnto al other people & God alo weth no spottes to be in the glasse it selfe, no doubt he wyll not approue them in other people. The wil of god in him self is al way one. And that he here appointed to his people in writing, the same planted he also in ỹ hertes & cōsciēces of other people, both before & after the law writtē. For he that hath not a vert shameles & beastly hert doth cuē abhorre & detest the copulacions in the said forbiddē degrees. Honesty, shamefastnes, & nurture of it self teacheth vs not to medle w̄ such: therfore sayth god euidētly & playnely in ỹ afore recyted chap. Leui. xviii. Defyle not your selues in any of these thynges, for with all these are the Heythen defyled

These degrees haue euer bene abhorred.

defyled, whō I will cast out before you. The lād also is defiled therthorowe: & I wyl visite their wickednes vpō thē, so that the lāde shal spew out the inhabitours therof. Kepe ye therfore mine ordinaūces & lawes, & do none of these abhominaciōs, ỳ the lād spew not you out also, whan ye haue defyled it.

Wherby it is easie to vnderstād, that God dyd not onely requyre his Jewes to refrayne from these degrees of consanguynite & affinite, but likewyse al other people, whō he also punished very sore, because they had defyled thē selues herin. Nether did he thē any wrōg. For thoughe the heythen had no lawe wrytten, yet (as Paul saieth) they are a law vnto thē selues, in that they declare the workes of ỳ law to be wryttē in their hertes, in asmuch as they haue testimonye by their own consciences & thoughtes, which accuse or excuse one another in ỳ day of iudgemēt. Wherfore in ỳ sight of god, ther is no respect of persons, but they that haue synned without the law, shall be condēned without the law. Roma. ii. Chap.

Punishmente of suche as mary in ỳ forbydden degrees.

A great probacion is it also, ỳ God wyll haue these degrees auoyded and eschued of euery mā vpon earth, seyng that he appoynted the punishmente of death to the trāsgressours. For thus he

saith. Leui. xx. cap. Yf a man lie by his fathers wyfe, to vncouer his fathers pryuitie, they shall both dye the death, theyr bloud be vpon them.

If a mā lie by his sonnes wife, they shall both dye the death. For they haue wrought abhominaciō: theyr bloud be vpon them.

If a man take a wyfe and her mother also, he hath wrought wickednes He shalbe brent with fyre, and so shall she lykewyse.

If a mā take his syster, the doughter of his father or of his mother, and discouer her pryuitie, the same is abhominacion. They shall be roted out in the syght of the people.

Thy mothers sisters pryuitie, & thy fathers sisters pryuite, shalte thou not discouer. For he that so doth, hath discouered his nygh kinswomā. And they shall beare their trespace.

If a man lye with his fathers brothers wife, he hath discouered his vncles pryuite. They shal beare their sin, and dye without children.

Yf a mā take his brothers wyfe it is an vncleane thynge. &c.

Herin also (no doubte) are comprehended the degrees, whyche are lyke or nigher, as namely, þ the father maye not lie by his daughter, nether the mother by

ther by her sonne. &c. And thoughe it come to passe, that yet ther is auctorite to iudge their body & life, their bloude be vpon thē selues & not vpon ẏ iudge, which nede not to feare the vengeaūce of God, for geuynge sentence quer the bloude of the gyltye.

Furthermore amonge such heithen as were not like brute beastes & vnreasonable, these degrees (as I sayde afore) were forbiddē. The holy apostle Paul estemeth it a very high matter, ẏ amōg the Corinthians should be herde suche vnchastyte, as was not heard of but abhorred amonge the heithē. 1. Cor. v. Besydes al this, vertuous rulers, and Christē kynges and Emperours haue extremely forbydden the said degrees as we fynde in God. *Lib. v. Titu. v. De inceſtis, & inutilibus nuptiis. Item Pandect. lib. xxxii.* and *Inſtit Lib. i. Titu. xi. De nuptiis*. Therefore helpeth not the obiection that certayne men make out of Moyses, as thoughe Moyses lawe were cleane abrogated and taken awaye from the Christen. Murdoure, shamefastnesse, and honestye, is excepte from no man. The iudicials in the lawe are not so taken awaye, that there oughte to be no moe amonge Christen people. This lybertye in dede is geuen vs that we are

The abrogacīō of moses lawe.

not bounde in those pointes or circumstaũces, which wer deliuered and chefely geuen to the people of the Jewes, concernynge the tyme and nature of ẏ lande and people. But against equitie, against comlynesse, againste honestye, and vertue, did God neuer graunt vs any fredome, and the same lawe tooke he neuer away. Wherfore, let no man regarde those, which vnder the title of Christẽ libertie would start away frõ all honest lawes vnto all voluptuousnesse of the flesh.

The popes law (as we may se in decreet. lib. iiii. Tit. xiiii.) forbid also the fourth degree and set vp a wonderfull straunge market, by the meanes of other degrees, & because of gosse breade. Yet wil they be intreated of them that brynge monye, and for monyes sake permit they it, which happely for loue of money was by them inuented & set vp. Therfore do those Christen rulers well & iustly, that permyt it frelye and without money, whiche the Pope for mony hath sold & dispensed with all in his Consistory. For here is the popes law no more to be estemed, thẽ the law of his hert ẏ dwelleth in India. What haue we to do with thẽ of India? Yea, what haue we to do with the pope of Rome?

The

The ciuile law hath few mo degrees then those that we speake of out of the law of God, saue onely touchynge the thirde degree, as it is sayde afore. To this haplye haue certayne rulers respect and restraine also the third degre, but let the fourth go. As for that which god hath forbydden or permitted, it is now manyfest vnto euery man.

Therfore ought no man so brag and rage, nether to contemne or condemne the commaundemēt of the superiorite. A Christen man knoweth well that in such cases and outward thiges as are not against the true saluacion, hauinge no superstition annexed (nether snare the soule & cōsciēce) the higher powers haue great auctorite geuē thē of god. Where as they now do snare no mans conscience, and make it no synne to mary in the third degree, but seynge that besides it there be so many people vpō erth, that euery man maye be well and honestly prouided for, though he medle not with the third degree: For asmuch as it is abhorred yet also amōge many people, and they (because of the same) and such lyke thiges do forbidit, what busines or worke can a mā make ther fore? On the other side. Much lesse can they be condēned and despysed, that kepe them to the onely word of ȳ Lord

wythout addicion. Yea, all hyghe rulers which yet at this tyme for auoydynge of slaunder do permitte & suffer more thē they are bounde by the auctorite of Gods law writtē, shuld do their dylygence in tyme to come, & holde them selues nigher vnto the law and worde of the Lord, to the intēt that sometyme they be not estemed to be men that go about to be wyser thē God, and so fall into Gods iudgement.

And for a comen symple man, is there in the meane season, and at all tymes nothing sure and better, then whan he erreth or doubteth in the cause of cōsāguinite, to take councell of such as are of iudgemēt, and haue vnderstandig in the cases of mariage.

¶ The.ix. Chapter.

Of the iust consent of both the parties into mariage, and howe that mariage ought to be fre and vncompelled.

TO the said pointes also must euery Christen man whā he contracteth mariage haue good respect: namely ỳ his wedlok be accordynge to the cōmon lawes, that it hindre not the true beleue, that it be done wyth the knowledge of hys parentes, or of them vnder whose iurysdiction he is and that he mary not in the forbydden degrees of consanguinite or affinite.

Besydes

Beſydes al this, & ſpecially is requyred the fre herte conſent of bothe parties, as it is recited in the deſcription. Wedlok muſt be coupled together wt the good conſent of both the perſonnes Concernyng the ſame good cõſent will I nowe geue this ſhort inſtruction.

The conſent is that ouergeuing & graunt of thy hert, whan vnto thy chosen ſpouſe, thou promyſeſt & geueſt thy ſelf ouer in wedlok, and in the higheſt loue and felowſhip that may be vnder God. In the loue and cõſenting of harlots ther is also an erneſt fauour of the one louer toward the other, but that is carnal and wycked, therfore doth ẏ denyl knyt that whoriſhe and vnthryftie knot. The conſentynge into maryage ſpryngeth out of gods ordinaunce and leaneth vnto honeſtye. For an ordynate and pure loue is it that ſhe beareth toward her choſe, by him her deſyre is to remayne with mynde bodye & good (accordyng to the worde of the lorde) to ſerue him, to ſhewe her trouth plyghte vnto him, to ſuffre wealth & woo wyth him. Like as it foloweth also in the deſcription. That vnto theyr ende they dwell ſtyll together, and ſpende theyr life in the equall partaking of all ſuch thynges as god ſẽdeth. Therfore is it God hym ſelfe that knytteth ẏ knot of mariage

The conſent.

maryage. And whoryth carnal, and affectionate wil springeth vicious luste and vanitie, and hath no respect to the glory and ordinaunce of god, but vnto bewtie, or to other lyke trāsitory thynges. And assone as the same fayleth, or yf he once myscyke her, or se a fayrer, then fayleth the wil and mariage also. But the will of lawful mariage (as I sayde afore) considereth the ordinaunce of god, regardeth honesty and contynueth in loue, euen in aduersite aswel as in prosperite. Herin also differeth ỳ cõsentyng in mariage, from natural inclinacion. A naturall thing is it, that two parsones which are of lyke kinde and complexion, of life nature and despositcion, of lyke maner, and occupyinge, should beare more wil the one towarde ỳ other then they do ỳ haue no mutuall felowshyp herin. Yet is not this wil cõparable to consentyng in mariage.

Notwithstandyng such proposicõ in kynd helpeth much no doubt to a more stedfast vnitie, & consentynge together in holy wedlok, and therfore is it verye good for the same. And to be shorte. A matrymoniall cõsent is the same herte dispositcõ & loue, ỳ Adã bare towarde his Eua. He beheld al other creatures & nõ liked hi. But assone as Eua was set before hi, he sayd: This same is one

bone

bone of my bones, & flesche of my flesche, that is, she hath my hert, my mynd, and my blood. &c. As it is said in the fyrste Chap. For her sake thoughte he that a man shoulde forsake father & mother, & kepe him onely vnto her. He knowledged ỳ she was one body with his, then must it folow also, ỳ she had like mind hert, and wil. For neuer one body hath two cõtrary willes, but one body hath one wyll

The will of marriage commeth of God.

And of God him selfe is ỳ same wyll plãted, and mightely conceaued in mã, for it exerciseth it self strongly, & preaseth after hys lyke. Therefore was it right spokẽ of thẽ of the old time, howe that mariage is prepared of god for al men. Herof cõmeth it ỳ many straunge mariages are brought to passe not ordinarily thorow ỳ worckyng of god, but are takẽ in hãde, & do not prosper, for god hath not so ordeined it. In the. viii Chap. of Tobie doth the angell say, ỳ Sara ỳ daughter of Raguell shoulde haue Tobias because she was appointed him of God, & therfore died ỳ seuen mẽ to whom she was promysed, one after another. In the. xxiii. of Genesis whan the father and mother of Rebecca perceaued the wonderfull worke of god thorow ỳ message of Eliezer, they sayd: This commeth of the lorde therfore

fore can we saye nothyng agaynst the, nether euyl nor good, there is Rebecca before the, take her, and go thy waye with her &c.

Where out it is easye to vnderstād that mariage oughte to come of a free hert, and nether to be constrayned and compelled of the parentes nor of other mē. For i asmuch as wedlok requireth both the parties good cōsent. which no man can geue but onely god, the parentes may not compell the child but haue respect to gods ordinaunce, and to the right ordinate consent of ỹ parties, & cōsidre whether it be or no. Bathuel & Laban had respect to the ordynaūce of god, & whan they saw the same power before their eyes yet sent they for their doughter Rebecca, to knowe her will also. And whan she of her owne free mynde had sayd: yea, then was she first sent away vnto Isaac her spouse.

Thus haue we before our eyes many ensāples, wherby we may learne what misery and wretchednes foloweth out of an vnwillyng & compelled mariage. And therfore it wer a great deale better for rulers to loke fyrst that no man shulde compel his childe, then that they them selues afterward (when the matter is almost past remedy, and hurt foloweth vpō hurt) shuld haue moughte

do

do wyth lytle profyt & yet with muche disquietnesse.

Here must the chyldren loke also that they fall not immediatly to discorde for this matter and violentlye despisynge their parentes make hast to their own great hurt and perswade thē selues to be endewed. wyth a wyll from God, which of God is not planted in them, but commeth of their owne inordinate affection. For it happeneth ofte tymes that a chylde taketh such a fashyon in hande as ought not to be, and dyspleaseth God, and namely if he goeth about to haue such a person as is not for his honestye. As whan a younge woman wyl neades haue a riotous wylfull horehūter & waister, or such a one as is forsworne & hath begiled many other. Or as whā a yōge mā wil nedes haue a bayne wanton fylthy. &c. (herein to preuente the harme that myghte come therof) ye parētes ought to make obiection & to dispoynte them of their purpose. Yet should they not therfore compel their children into other mariages to the whiche they beare no herte, nor wyl, but discretely enfourme them, geuinge thē good instruction, to get that frowardnesse from them, but godly to deale with them for their own wealth and honestye.

The inordinate affection of yonge folkes.

It

The inordinate affection of parētes.

It chaūceth sometyme that the parētes them selues deale not well neyther leke honesty and equite, but onely their owne inordinate affectiō & wyckednes, where as sometyme the chyldren are more reasonable, and make obiaction to their parētes comly and with good maner. It forthuned also many tymes that the parētes sticke stil to their own frowardnesse, to their fylthy desyre of lucre and wickednesse, & go about to delyuer their childrē forth in ꝑ bargaine. The childzen therfore sometyme (for asmuch as they are come past their yeres beynge cōstrained by suche violēce do aduysedly, and in honestye prouyde for them selues. In such a case verely ought not the higher powers to suffre that suche vnreasonable parentes as feare not god, should haue their willes.

For lyke as the inordinate affection of the childzen is not to be permitted, whā they will nedes haue such personnes as be to their own destructiō. So can no equite alowe you (o parentes) that for youre couetous lucre sake do set your own flesh & bloud to morgage. Your opinion is happye to make sure prouisiō for them, but seynge your enterpryse commeth not of God, nether leaneth vnto honesty, therfore do ye but sell thē away. Let euery man therefore

not

haue respecte vnto God to honestye, and to the right consente, so shall God suffre no man to miscary.

¶ The. x. Chapter.

The occasions of wedlock, why and wherfore it should be contracted.

AND to the intente that the sayde consente maye yet the better be cõsydred, I wil yet further more by the worde of God declare the occasyons of mariage why, and wherefore it was ordeyned, & to what purpose it should be contracted ỹ euery man may vnderstande to what thynge he cõsenteth whan he graũteth vnto mariage.

The causes of mariage are orderly set and expressed one after another in the descripciõ therof in the secõd chapter. First of all, they, that are faythfull do mary to ỹ intẽt that they may bring forth, and haue chyldrẽ together. This cause is expressed and grounded in the wordes of god folowig. And god made man vnto hys owne ymage in the ymage of god made he him mã and woman created he them. And God blessed them and sayd vnto them. Growe and multiply and fyl the earth. They therfore that are beleuers, do marye to the intent ỹ they may haue children. They know wel also, ỹ to be fruteful or barẽ commeth of God. Therefore do they

kowledge that they haue not ẏ childrē of them selues, but of God. And thys cause is no small nor lyght thyng. For to haue childrē is the greatest treasure that maye be. For in the children do the parentes lyue (in a maner) euen after their death. And if they be wel & luckely broughte vp, God is honoured by them the publique welth is auaunced, yea, al mē their parentes also fare the better for thē. They are their parētes comforte nerte vnto God, their ioye, staffe and vpholdinge of their age.

To brīg for the children.

The vnbeleuer regardeth not this cause, but feareth he shall haue to many childrē, putteth not his trust in god, wil not geue him selfe to labour, & ther fore lacketh he ẏ honour & good, ẏ groweth out of this frute vnto ẏ faithful, whose hert and lust is set with his mariage to please God, and to plante, and bring forth profitable frute vnto men. Yet happeneth it many tymes that euē they which feare God, are dysapoynted of this frute, and that because they (not wout ẏ ordinaunce of God) shuld haue the crosse so much the esyer to cary in ẏ troublous times of famine battaile persecuciō & pestilēce which thīg ẏ faithful also dothe paciētly take at ẏ hande of god geuīg him thankes for it as wel as he to whō god geueth childrē

doth

doth ernestly thanke him for makynge him fruteful. Of al this haue we a notable ensãple in ỹ thre holy Patriarckes, Abrahã, Isaac, & Jacob, which is more manifest vnto euery mã, thẽ ỹ we nede to speake further thereof. Therefore, though this cause fayle so ỹ God wil geue the no childre, yet is thy mariage right in ỹ sight of god. For there be other causes also, for the whyche wedlok was ordeined, & for the which it is contracted.

And namely it is cõtracted lykewyse of the faithful, to the intente that they maye auoyde whoredom, and al maner of vnclennesse. This cause also dothe Paul lay before the Corinthians in ỹ first Epistle the. vii. chap. and sayeth. It is a quiet and a commodiouse state for a mã not to touche a womã. But to auoyde whoredom, let euery man haue a wife of hys owne, and euery woman her own husbãd. He saieth it is a quyet state of liuing for a mã not to touche or lye with a woman: yea, yf God haue graunted him and geuen him the gift, that he may wel and without burning lyue chast and vnmaried. But if a man or woman may not so do God hath geuen them the medicine of mariage, and wil not esteme ỹ worst therof as synne whoredome vnchastitie or vnclennesse.

To auoyde whoredoms.

For he sayeth planely. Let euery man haue his own wife, & euery womā her own husbād. To be their propre owne or peculiar maketh ẏ mariage. As for harlottes and vnthriftes, they are not peculiar propre or own one to another but borowed and lent for a tyme.

The worke of matrymonie is no sinne.

It foloweth yet more planely in Paul how that he not onely graunteth the worke of wedlock to thē ẏ be maried, but commaundeth also (yea, and taketh away ẏ priuate power of eyther of thē both therin) and saieth clearly, that nether of them may denye vnto the other the dew worke of matrimonie. Let the husbande (sayeth he) geue vnto ẏ wyfe dewe beneuolence. Lykewyse the wyfe vnto the husbād. And thus with comly wordes expresseth he ẏ actual worke of mariage which certayne of the Corinthiās, of a special chosen holynesse, and false fayned clenlinesse, had vtterly denyed vnto their maryed spouses: thinking therby to be very holy, clene & spiritual lyke as diuerse other heretikes before & sēce hath done. But Paul commaundeth them to mary, the one to geue dewe beneuolēce vnto the other, no doubte for ẏ auoidynge of whoredō, and eschuynge of vnclennesse. For it foloweth in Paul immediatly after.

The wyfe hath not power of her own bodye

body, but the husbande. Likewise the husbād hath not power of his awn body, but the wyfe. Wherby he forbydeth, that eyther of them shal deny hys body vnto the other. For they two sayeth the lorde also, are one bodye.

Herof doubtlesse did the holy & godly learned bysshoppe take the same which he spake in the great coūsail at Nicea, where as he said, that it is clennes also, a man to lye with his owne maryed wife. For Paul in ỹ same chap. speaking of widowes & widowers sayeth: that it is good yf they so remayne, but immediatly addeth he therto, sayinge: Neuertheles, yf they can not abstein, let them mary. For better it is to mary then to burne. And within a litle after he sayeth moreouer. But & yf thou take a wife thou synnest not. Behold, what could be more clerely spoken. To mary (sayeth ỹ Apostle) is no sinne, thē must it folow also that the workes of mariage are not synne, not of thē selues but because of the mariage it selfe & Gods ordinaunce.

And ỹ more is then all that we haue yet spoken of: it foloweth further in Paul. And yf a virgin mary, he or she synneth not. For euerye man knoweth wel, how holy & excellēt a thing virginite is, & yet saith Paul, that a virgin

synneth not yf he or she lose their virgi
nite in mariage. Then must it folow ẏ
Deflou- god rekeneth not ẏ workes of mariage
ryngе of for synne & vnclennes. But synne and
virgins. wycked vnclēnes is it to cōmit whor-
dō. Filthy & abhominable is it to force
or begile a virgin. For Paule sayeth
furthermore in the.xiii.to ẏ Heb. Ma-
riage is to be had in reuerēce & honour
amōge al mē, & the bed of thē ẏ are ma-
ried is vndefyled. As for harlottes & ad
uoutrers god wil iudge thē. How much
more wil he iudge thē that rauish vir-
gyns? Job saith in the.xxxi. Chap. I
made a couenaunte w̄ myne eyes, that
I wold not loke vpō a virgin. For how
heuye is the punyshmēt of God frō a-
boue? And what inheritañce & reward
geueth ẏ almighty frō an hie? Destroi
eth he not such vnthriftes, & casteth he
not out thē ẏ medle with such wycked-
nes. &c. The wise man Salomō sayth.
Prou.v. Be glad w̄ thy maried wyfe,
whom thou hast takē in thy youth, and
loue her as a dere chosē hynde. Let her
brestes satisfie the at al times & reioice
styll in her loue. For why shouldest
thou come nyghe an harlot (my sonne)
and haunt the bosome of a strañge wo-
mā? In ẏ which wordes, Salomō like
as Paule also cōmēdeth prayseth the
loue & worke of mariage as clenlynes,
but

but draweth mē from whordō as from it that is nothyng but filthy. Therfore (doubtlesse) mariage was instituted to auoyde whoredome and vnclēnes, & ẏ work of mariage is rekened of god for no synne. All these thinges I haue largely spoken of and proued, and confirmed them with holye scripture. And though I did not gladly take in hād to write of this matter, yet haue I done al this to helpe many snared consciences, which without accasiō thorow the ignoraunce of godes lawe, do piteoustye trouble and vexe them selues herein, I hope therfore no mā wil misconster me seyng I haue spoken nothing but that which Paul did write afore.

And in this matter is it well to be cōsidred that like as shamefastnes cōlines and temperaunce is good in euery thing, so is it good here also and exceadyng necessary. Wedlok is honorable and holy, therfore muste not we as shamelesse persones caste awaye good maners, & become lyke vnreasonable beastes. God hath geuen and ordeined mariage to be a remedye and medicine vnto our feble & weake flesh to swage the disquietnes thereof and to the intent that we should be cleane and vndefyled in spirit and in body. But yf we rage therwith, and be shameles in our

measure shamefastnes.

wordes

wordes and dedes, thē our mystemperaunce and excesse maye make it euyll which is good, and defyle it ẏ is cleane. Paule also is contente, that as concernyng the bed, maried folkes vpō a due occasion, maye lye the one from the other. But so that it be with ẏ good consent of thē both. And that not alwaye or longe, but onely for a time, lest ẏ deuel be busie, & tempt them with whordome or vnclennesse, or deceaue them with aduoutrye.

To a voide solitarines to helpe & cōforte one another.

The third cause is this: Euen to the intent that the one maye be an helpe & confort to the other according to ẏ wil of God, auoiding solitarinesse: whiche the lorde expressed with these wordes. It is not good for man to be alone. I wyll make hym an helper to be next vn to hym. And within a while after, he saith moreouer. They both shalbe one flesh, or one bodi. So that like as in the partes of a mans body, ther is a mutual helpe and participaciō of the one toward the other, Euen so ought it to be also amonge maried folkes. The one ought to be an eye, eare, mouth, hand, & foote to the other. In trouble, the one must be the confort of the other. In aduersite must the one be others refreshyng: yea, & in all theyr life must the one be the helpe & socoure of the other. And

these

these are the causes why wedlok was ordeyned, & wherfore they ẏ are faythful beleuers do mary, & the occasyons wherupō the cōsent doth leane & reste.

¶ The.xi. Chapter.

¶ The ende frute and cōmendacyō of holy wedlok. How blessed honourable and good a thyng it is.

By this nowe is it easye to vnderstāde, what is the ende, vertue, & frute of wedlok, and howe holye, profitable, and good a thīg it is. This is the ende of mariage wherevpon it leaneth: Not to be alone, but to haue a companion in this lyfe that wil helpe to beare wealth & woe, euen suche one as thou canst find in thine hert to loue, and of whō thou art loued again, that by the same thou mayest fynde a medicine & swagynge of the weakenesse of thy vnquiete flesh, & so auoyde whordome and al fylthy lyuinge, to brynge vp childrē vnto the praise of God, and to the publique welth, profite & confort of thy selfe & other thy neighbours. &c.

The operacion of wedlock

Wherfore the vertue, operacions, effecte and frute nowe of mariage, is to conforte, mainteyne, helpe, counsail, to clense, to further vnto good maners, honestye and shamefastnes, to expell vnclennesse, to auaunce the honoure of God and the publique welth, and to set

Wedlok is holy & honourable.

by many other suche vertuous men.

Herof commeth it that wedlocke is a great worke & holy ordinaunce of god, which defileth or vnhalloweth no man saue him that taketh it vpon him with an vncleane hert. Who (to say trueth) not the mariage, but his owne wickednesse, defileth. For it is alwaye holye & right in it selfe, and al such as receaue it with true hertes, doth it halowe and bryng to honour. It hath euer also ben of an excellente estimacyon, and had a glorious name of al prudent people, in so muche that Paul durst boldly saye: Wedlok is honorable among all men, or in al the worlde.

For wedlok did god institute by hym selfe, and not by his angels or holy mē, as he dyd other good statutes and ordinaunces: Yea, euē at ẏ begynning toke he it in hande in Paradise that garden of pleasure, no doubte for the commodite and not for the grefe of mā. Without Paradise were al other ordinaunces made, but euē in paradise was wedlok ordeyned. And yf all ordynaunces haue their proper cōmendacion & honoure of their first beginner, of ẏ antiquite, of ẏ place where they are made or of the profyte ẏ they bryng. Thē verely is wedlocke most worthy of prayse and honoure, as a thynge instituted of God

god himselfe, euen in paradise, at ẏ be- Genesis
gynnyng of the world, for the wealth & commodite of man.

Therfore in mariage lyued ẏ holiest the most vertuous, the wisest and most noble men vpō erth: Yea, the holy gost is not ashamed, euen in the first boke of the byble, very plainely to talke & writ nothing els for the most parte, then of mariages, childrē of birthes, and such other pointes of housholdinge in wedlok. Adam was a maried man, so was Enoch, Noe, Abrahā, Loth, Isaac, Jacob, Joseph, Job, Moses, Arō: And so were other regentes, iudges, & kinges Josue. Gedeō, Phinees, Samuel, Dauid, ezechias, Josias, Oseas, Isaias & other Prophetes mo. Dauid commendeth the state of mariage as a singuler blessing of god, which he sendeth to thē that loue him, & whome he loueth: and sayth. Psal. cxxvii. Blessed are they al that feare the lord, & that walke in his waies, for thou shalt liue with ẏ thing that thou hast gottē thorow the labour of thy owne handes. O howe blessed and happy art thou? Thy wife is as a frutefull vyne ẏ standeth by the house syde. Thy children rounde aboute thy table, are euen lyke olyue trees newly planted. Lo, thus shal he be blessed that feareth ẏ lord. &c. And this is ẏ cause

that

that the wiues of the old testamēt take it for a great dishonour & plage, whan one of them was at any tyme baren or vnfrutefull.

In the new testamēt it was the good pleasure of our lord Jesus, to be borne in mariage. For the virgin Mary was maried vnto Joseph of ꝑ house of Dauid, yet conceaued she of the holy gost, & brought forth her childe beyng a virgin her self & remaining a virgin. The first miracle that our lorde Christ did, the same wrought he at a weddinge, & namely such a miracle as is able to geue consolacion in mariage, that euen in thynges partayninge to this temporal life, god wil not leaue thē vnprouyded for, that mary in ꝑ feare of him, and in the faith of his euerlastinge word: Yea, that he both can and wil turne the vnsauerye water of all trouble, in to the swete wine of gracious comfort. Paul calleth theyr doctrine that inhibite and forbid mariage, the doctrine of the deuell, and saith. 1. Timo. iiii. The spirite speaketh euidently, that in the later tymes some shal departe from the fayth and shall geue hede vnto disceatful spirites, & to deuilish doctrines, thorowe them that are lyers in ypocrisy, & haue theyr consciences marked with an hote yron, forbyddyng to mary. &c.

Therfore

Therfore foloweth it, that the doctrine which doth set forth & knowlege wedlocke to be holy, honorable, profitable, necessary and good is gods doctrine euen true and good, holy, and vndefyled.

¶ The .xii. Chapter.

How shamefull, vicious, and abhominable, the synne of whoredome is.

And to the intent that the praise honour, goodnesse, & commendacion of holy wedlok, may ꝑ more clearly appere, I wyl now set whoredome right ouer against it on the other syde, and declare how shameful vicyous and abhominable it is before god & al honesty. That youth may loue the honour of god, & auoyde dishonestye, & ꝑ euery one may eschue vicious whoredome, & betake him to holy wedlok.

Whore, dō defyleth the mēbers of Christ which is thy own body.

Paul the chosen man of God writeth thus to ꝑ Corinthians. Fly frō whoredome. All the synnes that a man dothe are without his body, but whoso cōmitteth whoredome synneth agaynste hys owne body. And immediatly afore the sayd wordes he expresseth ꝑ vnderstādinge of this sentence, & saieth. Know ye not that youre bodyes are ꝑ mēbers of Christ? Shal I then take Christes mēbres, and make them the mēbres of an harlot? God forbid. Paul then whā he spake these wordes. (All the synnes

that

that a man doth.&c.) had respecte vnto wedlok. For like as wedlok maketh of two persones or bodyes one personne, one body: Euē so likewyse ỹ spirituall mariage, namely ỹ receauing of gods grace in ỹ we are baptised into Christ and become Christen maketh one body betwene Christ & vs beleuers so, that we be called, and are in dede Christes mēbres. Now loke as he that is Maried, yf he take another beside his wife doth both synne against his own: Euē so lykewyse dothe that Christē mā syn againste hys owne bodye, yf he commyt whoredome. For he dishonoureth the grace of Christ, and defileth the holy couenaūt made betwene Christ and hym. For it foloweth in Paul, Knowe ye not that he which ioyneth himself to an harlot is become one body. For they two sayeth the lord shal be one flesche or one body. But who so cleueth vnto the lord is one spirit. Neuertheles thorow whoredom is the spirit banished & excluded. For thy spirit, hert and mynde, that ought to cleue vnto ỹ Lord is ioyned to the harlot, with whom thou art one & incorporated. Therfore, they that commit whoredom do sinne against the couenaunt, & spirituall mariage wher with we must be ioyned vnto Christ.

Furthermore it foloweth in Paul, q̄

knowe

know ye not that your bodies shuld be the temple of the holy ghost whichis in you whom ye haue of god, & that ye are not your owne poure? for ye are deare=ly bought. Wherof it folo weth cōstāt=ly that they which commit whoredome do dishonour & waist away their owne bodyes. For they geue ouer their mem=bres, yea theyr hert & mind vnto whore dome. And yet Christ for his honour & oure clenlynesse did bye the same, and that not with money but wͭ hys owne bloude. It foloweth also, that they which are geuē vnto whordome be vn=der the great plage of god. For Paule saieth here ꝑ christē mēs bodyes are ꝑ temple of god ꝑ holy gost. Thus saieth he. i. Cor. iii. Yf any mā defile the tēple of god him shal god destroye. Is it not an horrible defiling of gods tēple, to se that vicious harlot venus, euen in the place wher god shuld raigne with his spirit, & to be ioyned & do seruyce vnto her with body & soule? Let them come forth now ꝑ wil alwaye excuse syngle fornicacion as though it wer not sinne (or at the leest not so greate synne one sigle person to abuse another.) Paul the Apostle of Christ saieth, ꝑ whore=dome deuideth vs from God, breaketh the couenaunte whyche we haue with God spoyleth and robbeth God of that whiche

Whore=dō rob=beth god of hys owne.

Whore=dō defy=leth the tēple of God.

which is his, misordreth the members of god, maketh of Christes membres ẏ mẽbres of an harlot defileth & vnhaloweth the tẽple of god, thẽ therfore that wil folow whoredõ, shal God destroy: yf all this be to be estemed but a small thing, then do I confesse, that whoredõ and fornicacion is euen as litle a sinne as vicious vayne people do make it.

It is more then ones also that Paul him selfe denieth whoremõgers of heauẽ, who so beleueth not my wordes let him reade Rom ii. Cori. v. and. vi. Galat. v. Eph. v. i. Tess. iiii. To ẏ Hebrues he sayeth plainely, ẏ as for whoremongers & aduoutrers God wil iudge thẽ. What can be more sayde. Yf thou not withstandynge al this, wil yet say that whoredõ or fornicaciõ is no sinne, then cryeth the holy prophet Esay that horrible woo vpon the, & sayeth Esay, v. cap. Woo vnto you ẏ cal euell good. Or do ye not know that euen nowe in this tyme god doth sore punish whore dome as a great vice. Paule saieth. i. Corin. x. Let vs not commyt whoredõ, as some of them of olde dyd, and were destroyed in one day a great nõbre. It is euident, what sclaunder and dyshonoure Samson brought vnto him self specially to the glory, and name of god amonge gods enemyes & his, & among

al

al abhominaciō: yea, and vndertake to blaspheme wedlock & sō what to excuse their own mischiefe therfore talk they of much trouble that is in wedlok: And as for their whorishe life it is nothyng els but open vice and abhominaciō before god & al honest people. Fylthye is filthynes styl, although ẏ filthy swine delyte therin. They speake much of euil wiues, which whan some men had taken, coulde not be ryd of them wyth anye fayre meanes & yet can they not leaue theyr vayne craftie and vnfaithful harlottes of whom they thē selues are mocked & scorned to the vttermost, yea, & are fayne to suffre more of suche vicious and filthy bodies then any mā doth of his honeste wife. They speake much likewise of bryngyng vp of chyldren which are borne in wedlock. And yet they them selues in whordome are fayne to bringe vp the bastardes that they haue gottē, like as afore time they were wont to builde Mawmet houses and felde chapels with colleccions and gatheringes of euery man.

Whoremōgers haue no reste.

They speake of much trauayle & carefulnes howe the housholde muste be brought vp, & prouided for in wedloke. And yet the dotinge fooles theym selues are fayne to norish those shameful harlottes with muche greater care, &

yet be afraied that whā they haue done
their best, the gredye sacke wil not be
fylled and that the fylthy strompet wil
yet brig forth a greater rebeuing vpō
thy trencher, and al to get the bagge of
money into her own hādes. Moreouer
amonge whores is watchinge & expen-
ses most regarded, nether art thou wel-
come, but thy money. Nomore money,
nomore loue, I must haue the money, &
purse saieth the harlot, take thou thy
clooke and thy baggage. Let another
come & hathe more money for he hathe
bene in the bath & is dispatched. Thus
may he bite his lip, & cratch his pate,
and take that for his fare wel, that he
getteth of his harlot.

They complayne moreouer of the cry-
inge of the children in the nightes, and
how that maried folkes can not slepe,
but must watch by the meanes therof.
And yet the doting fooles them selues
go al ꝑ night longe by, and downe tho-
row ꝑ stretes, & kepe the deuels watch
with painfulnesse, frolke, and vnreste.
Let no reasonable man therfore be in-
red styll in whoredome by such harlot-
tes to the slaunder and dishonoure of
holy wedlok. Whoredome (as veritie)
hath much more disquietnesse, anguish
and trouble, then hath the holy state of
mariage. The payne also that is in ma-

riage

riage is godly and honest. God geueth such pacience, strength, and good wyll vnto the faythful, that they can easely away with al maner of coniugale cares. As for harlottes they are ẏ deuels martirs, and haue alwaye, dishonoure and shame. The.xviii. Chapter. Howe it is againste. S. Pauls doctryne to maynteyne the stewes how many dyuerse and sundrye dyseases commeth thorow hauntynge of the same.

Where as certayne men saye: yf whoredome be so greate a synne before God, and brynge so muche vyce and myschiefe wyth it, why do some highe rulers and prelates of the world then mayntayne open stues? To that I answer: Many thynges are suffred, that ought not so to be, and yet for suffrynge therof are the sufferers neuer the better. But let those prelates & regētes of the world make answere vnto god, for their own acte: God hath commanded the & vs al. Thou shalt not cōmyt whoredome. Let euery christen mā folowe hym, what soeuer other folkes suffre or do. The holye Apostle Paule saieth. Let nether whordō nor any vnclennesse be ones named amonge you, as it becometh saintes. Ephe.v. Chap. Now if amōg Christē folkes as an holy people that is clēsed thorow ẏ bloud

of Christ there may no whordõe be named, much lesse no doubt ought vicious stewes to be set vp, and openly mainteined, for a plaine shame is it, & a manifest confusiõ. Let them therfore that mainteyne such shameful houses loke well to them selues how and what answer they wil geue vnto God for this their acte.

They that saye they are suffred for a voydinge of greater inconuenience, let thẽ cõsidre whether their meane to put away a worse thing with an euell, be a meane that is comely & pleasinge vnto God. Or whether god hath at anye time cõmaunded or geuen licence, to suffre and maintaine open and shameles whordõ, that virgins may be the lesse forced & deflored, or that yet worse thinges be not committed of wylfull persones. Paul sayeth. Thou oughtest not to do euell, that thereof might come good except thou wilt be dampned iustly. Roma. iii. We fynde dayly by experience that the same way helpeth not & that there are whore houses, and in the meane season ẽ worse thing not eschued. And therfore euel with euel, & vice with vice do runne together, so that abhominacion, and myschiefe prevayleth. Wherefore let euerye reasonable Christẽ mã ceasse now frõ vice hzaule

who

whoso lyst: yf thou wilt do that God cõ
maundeth thee, and the thing wherof
thou maiest haue worshyp and welfare
in the syght of god, & honest people, thẽ
medle not with harlots, neyther come
at the stewes. Mayntaine thẽ not & vse
them not. But to auoyde whoredom let
euery mã haue his own wyfe, & euery
woman her owne husbande.

Yea, but it is not mete for euery man to marye. Many poore mariages make many beggers. There is no man cõpelled to mari, nether yet afore ỹ tyme, nor whan thou hast not a conuenient cause therto onely yf it be not mete for thee to be vertuous it shalbe no vicious thing to mary. Now yf thou thinkest, it will not frame with the to mary, then leaue thine whoredome also. And then we are agreed. For gods sake mã kepe thy self honest, sober, pure, and cleane, vntyll the tyme that it be mete and expedient for the to mary. Thou wylte say: alas, we are but flesh and bloud. I answere were not our fore fathers flesh & bloud also? Did they therfore contynue styll in childhode? Or hated they harlotry in the meane tyme? Beholde the example of Isaac, Jacob, Joseph, & other excellent mẽ which maried not tyl they wer of a good, and perfecte age, and yet neuertheles spẽt their youth vertuously in

obiectiõ.

ly in clenlynesse of life. Therfore shuld our youth feare god likewise as they did, haue Gods commaundement before theyr eyes, call vpō god for grace, auoyde idlenesse, and all that may prouoke to an vnclenlye lyuinge: and gene them selues to labour, and resist manfully in tentacyon. But now we finde it otherwise, for our youth hathe lytle respect vnto God & his cōmaundementes, calleth not vpō God, goeth vp and downe ydle, haunteth euel cōpany and dronkenesse. Herof commeth it nowe that they can not refrayne, & they thik that they must nedes folowe harlottes still, or elis haue wyues, & yet can they nether labour nor get theyr liuig. And thus come thei to nought: therfore is it theyr owne vnthriftynes, and not holy wedlok that destroyeth them.

The stewes maketh many beggers.

Doth not the hauntyng of harlottes make many beggers also? whēce come then such swarmes of beggers & wretched poore people: Euē of whom dō 'get they that mischefe for the moste parte. And this doth no mā esteme nor cōsidre But whan a good vertuous yong man which is cōe to his age, doth honestlye marry, then is the waiet brought before him, to feare him, or elis to withholde otherwhē frō holy wedlok, & to make thē cōtinue still in whordom: this cā the so-

tyll

tyl deuell do. The rych faythfull & almighty god did neuer fayle any man ẏ seketh him in true belefe ẏ laboureth faithfully, & that is vertuous, & honest Let no man therfore be snared styll in synne. To be shorte, whoredome withdraweth & separateth ẏ mind frō god, maketh vs to breake our conuenaunt, dishonoureth the grace of god, & membres of christ, robbeth God of ẏ which is his, vnhaloweth the temple of god, & plucketh vs vtterly wͭ sprite & fleshe in to the myre, & into al fylthynes, maketh vs of men beastes, defileth body & soule, taketh frō vs al our substaunce, honestye & good, shameth, destroyeth, & caryeth vs to hell wyth wretchednes, misery & sorow. Contrariwise wedlok deliuereth vs once from al such inconueniēce. And therfore is it a miserable thynge, that all thys wyl not be considred, & that yet also there be olde men, which esteme whordom to be no synne and talke so lightly and wātonly therof before yong people ẏ youth beynge prouoked forward in theyr wicked purpose, are now the more hard herted and obstinate therin.

whordō

Wantō. counsail

Deare children herken ye rather vn to Paul ẏ elect seruaunt of god, which speaketh out of the holy gost these wordes. Be sure, that no whoremonger,

or vncleane persone hath inheritaunce in the kyngdome of Christ and of god. Be not disceaued with vayne wordes, For because of such thinges cōmeth ỹ wrath of God vpon the childrē of vnbeleue. Marke this wel and remembre it. god wil not regarde ỹ wāton e vyle communicacion of suche, so lyghte as they make it. Wherfor if ye wil escape the wrath of God, then kepe your selues frō whordome and mary at youre iust age.

¶ The.xiii. Chapter.

¶ How shamefull and wicked a thing aduoutrye is, and how it hath of olde tyme bene punished therto.

And lyke as whordome hath euer bene taken for an abhominacion amonge al honest people in ỹ whole worlde: Euen so haue they esteemed aduoutrye to be a thynge muche more shamefull and vtterlye to be abhorred. In so muche that all vertuous rulers yea, and that euen amonge the heithen haue punyshed it wyth the payne of death.

how god plaged aduoutry before the law wyth them.

When Abraham came with Sara his wyfe into Egipte, e the Egipciās thought that she had bene Abrahās syster, they toke her and brought her to the courte vnto king Pharao. But the

Lord

lorde punished Pharao & all his house with great plages because of Sarai, & yet committed he no hurt with her, and that he did was done of ignoraunce. Gen.xii.
For when he vnderstode that she was Abrahams wife, he sent for him, & said: Why haste thou dealt thus with me? Wherfore toldest thou not me, that she was thy wyfe? &c. There hast thou thy wife, take her and go thy waye. And seynge it is thus, it may wel be consydred, that God is much more displesed with them that wilfully commytte aduoutrye. In ye twenteth Cha. it is written that at Gerar, Abimelech the king of ye Phi. toke Abrahãs wife, as Pharao had done before, & it appeared vnto the kyng in a dreame, and was sayd vnto him: Beholde, thou art but a dead man, because of the womã whom thou haste taken, for she is a nother mannes wyfe. And yet had Abimelech committed no actuall dede wt her, no more then Pharao had done afore. Therfore said God also afterwarde. Yf thou docst not delyuer her againe vnto Abraham be sure, that thou shalte dye the death, and so shall all that thyne is. Dyd not God with these wordes declare manifestly, what sentẽce & iudgemẽt he hath geuen vpon aduoutrers? Wherefore Joseph, whã he was prouoked of hys

Lordes wife to accomplish her will saye. My Lord hath cõmitted al thinges vnto me, sauyng the only for thou art his maried wife. How shuld I then do so great hurte and sinne agaynst god: Gen. xxxix.

Job sayeth in ỹ xxxi. cha. If my hert hath lusted after my neighbours wife, or if I haue layde wayte at his dores, thẽ let my wife be another mãs harlot, and let other mẽ lie with her. Herwith doth Job knowlege it to be reasõ that he be measured with such measure as he hath geuẽ vnto other mẽ, if he hathe brokẽ his wedlok, which thinge yet he dyd not that then other menne shoulde serue him with ỹ same sayce. Therefore seing the punishment of aduoutry is a meate that al mẽ can not chew, let euery man consydre by hym selfe, how lothe another man wold be therof, and let him not touche another mãs wyfe, so shal his also not be medled withall. It foloweth in Job: For this is a wickednes & sinne ỹ belongeth to ỹ iudge: Yea, a fyre it is that consumeth altogether, & pluketh vp al a mãs substãce by the rotes. With ỹ which wordes Job doth knowledge, that aduoutri is such a vice and wickednesse, as perteyneth to the iudge, that is to saye, oughte by ryght to be greuously punished of thẽ

whyche

which bein auctorite (if they were not aduouterers thē selues) for it is a fyre that consumeth altogether, both body, honesty, good, minde, hert and welfare. And all this was exercysed & practysed, afore the law was genē to the people of Israel by Moses.

And in the law doth God appoint a certaine punishmēt for aduoutry amōg other trāsgressiōs, & saith. Le. xx. Who so cōmitteth aduoutry with any mans wife, shal dye the death both the man & the woma, because he hath broke wedlock with his neighbours wyfe. And deu. xxii. is the same law recited again and confyrmed.

The punishmēt of aduoutrye in ỹ lawe of God.

How aduoutrye was punished among the Heythen

Nether was aduoutry so sore punished among the people of Israel only, but also the heythē vsed mortall executions therof. This wil I now declare out of the storyes and credible writers. Whan any of the Lepretans were taken in aduoutrye, they were bounden, and caryed thre dates thorow the city, and after ward (as long as they lyued) were they despised, & with shame and cōfusion, reputed as persones desolate of all honestye.

Lex leprea norum.

Among the Locrensiās did Zaleucus forbyd aduoutry vnder great punishment. The transgressours caused he to haue both their eyes thrust oute. And

Lex Zaleucī.

when

whan his owne sonne was take in aduoutrye, he bad the put out his one eie as iudges, and the other dyd he himself put out as a father. In the dayes of oure Germani. fore fathers the noble Germaynes (as fore they came to Christe faith) the punishement of a woma that brake wedlocke stode in the power and auctorite of her husbad. And at the lest he might stripe her out of her clothes, thrust her out of his house, and beate her openly with rodes in the citie or towne, euen before her frendes. &c. Of Cornelius Tacitus maketh mencio, who also wryteth these wordes. Among them there was none that laughed at the misdede, to defile or be defyled, was named among them to be asmuch, as not to do accordyng to the course, maner and custome of the worlde.

Marke now wel in how much better case they stode, then we, which laughe at al sinne, and vice: yea, at al abhominacion, as fyghting, warringe, whore-hunting, wedlocke breakyng, maskyng, mommynge, to much drynkynge, excesse in eating, & all vnclennes do we excuse with these wordes. It is the maner & comen course so to do nowe in the world.

Lex Opi- Opilius Macrinius the Emperour of
lii. Rome, used to punish aduoutrers with fire. For the who he founde in aduou-

trye

trye, caused he to be bownde and to be burnte together quieke. This doth Iulius Capitolinus write of him. And a mōg the Romaynes was there a comē law (called lex Iulia) which would, that execucion should be done vpon aduoutrers, with the swerde. The same law stode in strēgth in s. Hierōs time, who writeth, that a certaine yonge mā and a maried wyfe, were iudged and put to execution with ẏ swerde because of aduoutrye. And the same law (called lex Iulia) de stup. et adult. dyd the Christen Emperours receaue, and of Iustinian It is appoynted. Lib. iiii. Tit. xviii. de publicis iudiciis. Lex Iulia

In the lawes of Bamburgh concerninge ẏ iudgemētes of death vnder the title, how trāsgressiōs ought to be punished, are these wordes red. Yf a maried mā bringe a mortal accusaciō vpō another man, for anye fylthy acte that he should haue cōmitted with his wife, and cōuinceth him therof, the same aduoutrer shal with the swerde be punished vnto death, according to ẏ sentēce of the lawes imperiall. The aduoutresse also hath forfetted vnto her husbande, al her dowry, substaūce, & goodes, and shal for a perpetual penaunce and punishment be locked and shut vp in prison. The same lykewise is red in

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The law imperial

the iudicial lawes of the holy empyre of Rome, decreed vnder the Emperour Charles the fifth in ye yere. M.D.xix. And. M.D.xxii. at Augspurge, and at Regēspurge. Yf a maried mā bringe a mortall accusacion vpon another man because of aduoutry committed wt hys wyfe, and preuayleth in sentēce agaist him the same aduoutrer & aduoutres shal be punished accordinge to ye determinacion of our forefathers, & of oure imperial lawes. Nowe what punyshment the imperial lawes haue appointed, it is declared afore.

Why aduoutrye was so sore punyshed.

This allegacion concerninge the punishment of aduoutrye I am sure, wil many men maruayle at, & esteme it sore and vntollerable. But yf they would cōsidre the matter right, setting affeccion, and euel custome asyde, & woulde ponder well what aduoutry wer, and what foloweth it; they shuld not wonder so fore at ye punishmēt. Aduoutrye is a destruccion and highe dyshonoure of the ordinaunce of God, a wickednes growen out of the deuel, and ydilnesse of ye flesh a shamefull vnfaythfulnesse, a wylfull truce breakynge, and periury. And that this is so maye euery man considre by the chapters goynge afore Wedlock is ye ordinaunce of God. in the which both ye parties ought so to be

knyte

knyte the one vnto the other, that they be not deuided. Paul sayeth also, that aduoutry is a worke of the fleshe. Not withstandinge, manifest it is that maried persons at their entrañce do make a perpetuall conuenaunte, and there callinge vpon God, & taking him to recorde before the whole congregacion, they promesse trouthe, and fayth, with mouth & hād ẏ one to ẏ other. &c. Now yf it be but a small trespace to dyssemble, to breake, to destroye, and to trede vnder fote al this to forswe are trouth geuē before God and ẏ churche, and no thinge to regarde honesty, and faythe, thē must I nedes cōfesse that ẏ punishmēt of aduoutry was so rigorous in ẏ olde time. But if it be a iust thig ernestly to punyshe vnfaythful periurye, the despising and contemnynge of God, & al honesty then is also the punishment of aduoutrye ryghte equall and not to sore.

Item, yf the losse of a good thynge should be valued after ẏ estimaciō of ẏ owner, then (as touchig this life) there is no greater dammage, then a man to lose his own body. Now is it certaine that both the parties maryed, are but one body, and that (as Paul saieth) the husbād hath no power of his own body but the wyfe, nether hath ẏ wife power

wer of her owne bodi, but the husband Wherfore who so committeth aduoutrye, the same taketh away, stealeth, & robbeth ẏ other of his owne body, euē hys principal and best good. Or what honest persone had not rather fynde a thefe stealyng his treasure, and to suffre the losse of the goodes, then to fynd an aduoutrer by his maryed spouse, & to reape dyshonoure in her.

Aduoutry and theft cōpared ẏ one to ẏ other by Salomō

Both these vyces therfore (thefte & aduoutrye doeth Salomō in the. vi of the Prouerbes) lay vpon the balaunce the one agaynst the other, and sheweth how that aduouery is the sorer & more tedious, sayeng. A thefe is not vtterly despysed, that when he is hongry, stealeth to fede him selfe, for whan he is taken, he must restore seuen tymes asmuch, or els al hys substaunce. But he that is so farre out of reason as to breke wedloke with another mans wyfe, doth eyther destroy him selfe, or els getteth him selfe stripes & shame, whiche shame maye neuer be wyped out. For the wrath of gelousye & of the husband (if he haue time to reuenge) wil not be intreted, he wil not be persuaded with prayer: yea, though thou geuest him rewardes, he wil not receiue thē. Thys cōparison doth euery mā vnderstande. For though a mans good be stolen, yet

yf it

yf it be restored hym agayne wythoute hurt he wil be intreated for as muche as it was done happely thorow pouerte. But if a mā take his wife in aduoutry, he wyll not be pacified. For it is a very beastly and wicked thing.

Moreouer, yf a mā take a theefe wyth the demayner, yet hath he no power to auenge him selfe, and to slay the theefe. But if a mā fynde an aduoutrer at the deedes doynge, he may be auenged. And though he do wounde, shame or kil the aduoutrer, and ꝑ aduoutresse, yet shall he not be punyshed for the death of thē. Out of al which wordes euery mā plainely vnderstād what vices is more greuous before God, & before al indifferēt iudges. Before these wordes also, sayeth Salomō. Maye a man take fyre in his bosome, & his clothes not be brent? Or can one go vpon whote coles, and his fete not be hurt? Euen so, whosoeuer goeth in to his neighbours wife, & toucheth her, can not remayne vndefiled. Wherby he declareth furthermore ꝑ daunger and greatnesse of this vyce, threatenynge them that thynke (lyke fooles) to kepe their aduoutry secrete, and that they shal neuer be takē & punyshed.

It serueth to our purpose, ꝑ thorowe aduoutrye greate inheritaunce are al- Alteracions & all

nacions of herytage.

tered, and the right heires diſherited. For oft tymes it fortuneth, that an aduoutreſſe hath chyldrē by an aduoutrer and then muſt the ſayde chyldrē inherit all the ſubſtaunce of their pretenſed father as lawful chyldrē, which yet are vnlawful, wherby ꝑ father loſeth his honour, his kinred, his body & goods. His wife which is his owne body, hath the aduoutrer defiled, and ꝑ vnlawful chyldren take the goods away. Yf this be not great wronge & wickednelle, thē wote not I what a mā may affirme to be vicious ynough: therfore though aduoutry be horrible both in mē & wemē, yet in wemē it is moſt hurtful & deteſtable. For beſydes that the aduoutreſſe altereth ꝑ inheritaūce as (I ſaid afore) and with falſe promyſes, & ſhamefull diſceat withdraweth and ſtealeth it frō the right heires, ſhe ladeth firſt her honeſt poore huſbāde with great ſhame, great trauaile, labour, ſorow & paine, in that he is faine to bring vp thoſe aduouterous chyldren, which are not his owne. Moreouer ſhe diſhonoureth her father, her mother & kinred. Her chyldrē (euen thoſe that are lawful) muſt be aſhamed of her, and be doubted of in the world, whether they be lawfully begotten or no. Therfore whā they ſpeake of theyr mother, or heare her named, they

are

are abashed & ashamed. Aduoutresses also make their husbādes to be despysed & of no reputaciō, although they be vertues and honest men. They are the occasion that folkes come ofte together which are nighe of kynred. These and such like innumerable cōfusiōs, shame hurt, dishonoure, & frithynesse folowe out of abhominable aduoutry. I passe ouer, now þ murthers, poysonynges, treasons, māslaughters, battailes, and warres þ haue ensued after aduoutry, & destroyed bothe countrees & people. This did þ auncīēt & noble mē of olde, ponder, and considre, & therfore ryghteously and of iust occasions appoynted they the punishmēt of death for aduoutrers. Yet wyl we heare howe aduoutrers excuse ther owne vice, and pōdre how reasonably they go to worke. They say: Though god haue forbiden aduoutri vnder þ paine of death, yet is þ same punishmente not executed, persourmed or practised. For in no place appeareth it þ aduoutrers wer put to death. For Dauid was an aduoutrer, & yet receaued no punishmente therfore: Yea, þ Lord Christ him selfe did abrogate and dissolue the punishmēt of aduoutry, for asmuch as he cōmaūded not the womā (takē in aduoutry) to be put to death, but bad her go her waye. For

The defēce whiche aduoutrers vse.

whan no man had condemned her, he also let her go. Johan. viii.

To that I answer. God in his law hath ones expressed howe he estemeth adiouutry, & how he wyl haue it punyshed. Now yf mē haue not done Gods commaundement, and according to the same, thē is it neuer ẏ better, yet endureth ẏ law of God vnmoueable & sure. Neuertheles they of the olde tyme dyd punish aduoutry with the paine of death, as it is sufficiently proued afore out of the stories. The obiection therfore ẏ aduoutrers make, is but vaine. Now though al sentences, and iudgementes that haue bene executed, and practised because of aduoutry, stōd not in holy scripture, it is no maruayle. For the Bible is not a registre of vnthriftes & of such as for their wyckednes haue bene put to executiō. Or is it not euydent ynough vnto you, howe it was lyke to haue gone ẏ Susanna. Dauid cōmitted aduoutry ones in hys lyfe, which drew him also & brought hi into great murther, so that he caused not onely his faithful seruaūt Vria, but other noble men likewise to be slayne. Behold what occasion aduoutrye geueth? What commeth of it? Trueth it is, he was not stoned to deathe. But what chaunced vnto him? Euen as he had

Death was the punyshmēt of aduoutrye.

The aduoutrye of Dauid

had dishonoured another mans chylde so sawe he shame vpon hys owne chyldzen while he liued, & that with greate wyetchednesse. For Ammon defloured Thamar his owne natural sister. And they both were Dauids childzen: Yea, Absalom did miserably slaye Ammon his brother, for committing that wyckednes with his syster Thamar. Not long after, dyd the same Absalō dzyue hys owne naturall father Dauid oute of his realme, and shamfully lay with his fathers wiues. Whereupon there folowed an horryble greate slaughter, in the which Absalō was slayne wyth many thousandes mo of the cōmē people. Nowe let euery man ponder well by hym selfe, whether it be not a lesse thynge, once to medle, and so to haue execucyon and dye then to abyde the deth of so many, & that so longe, wyth suche misery & sorowe. Ther for was Dauid sorer punished, then yf he had bene but once stoned vnto death. And let euery mā learne hereby that no mā can eskape the hand of God, although the world lay no hāde vpon him. God punisheth neuertheles: Yea, and that much sorer, whan he doeth it not here, but differreth it to another world.

Where as they make Christ the lord a maynteyner of aduoutrers, it is a

The aduoutrers.

brought before Christ.

playne & euydent shame. Christ neuer gaue libertye vnto synne. For he saith I am not come to breake ỹ lawe but to fulfyl it. Paul saith also. To the righteous is there no law geuen, but to the vnryghteous and disobedient, to whoremongers, to periured persons, to liers and blasphemers. To ỹ Galathiãs he sayth. Walke ye in the spirit, so are ye not vnder the lawe. Therefore, for as muche as aduoutrers do walcke in the flesh and not in the spirit, they are vnder the law, nether hath the lord taken the lawe and punishement from them. Moreouer, as touching the story. Joh. viii. we must consyder that ỹ lord said vnto the wife, woman hath no man cõdemned the? And whã she had said, no mã, he answered. Nether do I cõdẽne the. For with this answer taied he before her the sentence of the iudges. And for as muche as he was not come nowe to geue sentence as a iudge, but to saue, he would not condẽne her, & so medled nether with ỹ law nor the acte

The Lorde was come nowe to haue mercy vpon synners, and to call to repentaunce. Therfore said he also vnto this woman. Go thy ways, and synne no more. And with these wordes doth the lorde warne al such as are tangled with aduoutry, to ceasse frõ hensforth and

and to amende. God happely may haue mercy vpon them, and take from them the same dishonour, payne and punish mēt, which they haue greatly deserued. For god hath no delite in the destruccyon of a poore synner, but will rather that they conuerte and lyue. But yf ye wyl not turne, yf ye wyll neues be stif necked and stil set forth your shameles foreheades, thē verely doth god watch ouer your wickednes, and sayth. Hier. v. In the despyte of vncleny lust, they are become lyke olde stallandes, euery one neyeth after his neighbours wife. Shuld not I punishe this? Wherfore ye aduoutrers, loke for none other, but God wil plage you for shameles actes of wyckednesse and whordome. For abhominacion, vice, periurye, and shamefull matters are they, that ye go aboute wythall.

¶ The. xv. Chapter.

¶ Howe one that intendeth to marye, shuld chose a mete, honest, & vertuous mate.

AND hytherto haue I declared whence wedlock commeth, who ordeyned institute it, what it is, howe it oughte ordereiye to be contracted, what be the occasions, end, and vertue therof. Item how holy, profitable, and good it is. Agayne, howe horrible, nor

lome, & ſhameful, whoredō & aduoutry is. But for aſmuch as in the occaſions of wedlock it is mēcioned, how ỹ wedlok was ordeyned of God, to the intent that maried folkes ſhulde ſpend theyr life in ỹ mutual participaciō of al ſuch thinges as god ſendeth, that they may bring forth childrē, or they may auoyde whoredome, or for the eſchuynge of perelious ſolenes, that the one maye be a conſort and helpe to the other accordig to the wyll of God. And for aſmuche alſo as in the meane ſeaſon there lyeth great importaūce and weyght vpon it what maner of companiō & mate thou choſeſt, how thou maieſt liue with him and (if god geue the childrē) how thou mayeſt bring thē vp. Therfore in thys part of my boke folowig, I wil treate how a mete honeſt & vertuous ſpouſe ought to be choſen. Afterwarde howe they oughte on bothe the ſydes to lyue well and right together, to kepe and increaſe the mutuall loue and trouth of mariage, & fynally how they muſt wel and vertuouſly bring vp theyr childrē.

(Ther lieth much weyghte in ỹ election of thy mate

For whoſo cowpleth him ſelfe wyth braulīg folkes, and cōmeth to diſquietneſſe, may not cō playne therof. Why left he not ſuche contencious perſons without his houſe? Who ſo now wyll haue a peaceable mariage, muſte not

choſe

chose him an vnquiet mate. He that wil plante any thynge, doeth fyrste cõsidre the nature of the ground, in the which he intẽdeth to plante. Much more shuldest thou haue respect to the condicion of thy spouse, oute of whom thou desyrest to plant childzen, the frute of hone stie and welfare. And like as planting and carefulnes hath greate power in all growing thinges, so hath it greater vertue & strength: yea, and better frute in the diligent bzinging vp of childzen Where as mariages & childzẽ do somtyme pzospere euell, the greatest cause therof, is the fault in chosynge the partie, and in the chyldzens bzyngynge vp. Now where as we fayle in thys behalf, it cõmeth ether of our owne fonde affeccion whiche we folow, and are seduced therby, oz els committeth it of ignozance, as whã folkes wot not whervnto they ought to haue respect, oz how to do in the cause. And seynge that in these poyntes standeth the maynge & marring of wedlok. I wyll fyrst note in few wozdes ꝑ most necessary thynge that maye be spoken hereof. And fyrste wil I speake of ꝑ chosing of a spouse.

The chosynge is a receaupynge oz accepting of such thynges as we thynke are mete foz our ende & purpose. Therfoze euery electiõ hath a final respect,

What ꝑ election is.

that it is dyrected vnto. For as muche now as our talkyng here is of the electyon of a ſpouſe, we muſt reduce to our remẽbraunce the end of wedlok, that is to ſay, the cauſes why and wherfore it is cõtracted. Nowe haue we heard afore, that the cauſes, why it was ordeyned, and wherfore it is to be receaued of the two perſons, are theſe, euẽ to the intent that they both ſhal contynually dwel togither, & ſpende theyr lyfe in ꝑ mutual participaciõ of al ſuch thinges as God ſendeth, that they may bryngforth chyldren, or that they may auoide whoredome, or for the eſchuing of parrelious ſolytarynelle, that the one may be a comfort & helpe to the other, accordyng to the wyll of god. Therfore thou that wilt choſe, muſt haue reſpect vnto theſe forſayd poyntes, as to the fynal end & marke ſet before ꝑ, & muſt proue whether the perſon whom thou thynkeſt to ioyne vnto thy ſelfe, haue theſe poyntes whiche thou haſt heard now recited. And the ſame ſhalte thou well proue, yf ꝑ note diligentlye the ryches that are in man, of the whiche I wyll nowe ſpeake.

thre maner of riches in man.

The maner of riches are ther in mã, the riches of the mynde, of the bodye, & of temporall ſubſtaunce. The beſt and mooſte precious are the ryches of the

mynde

mind, as they wout which ẏ other two are more hurtful then profytable. The ryches of the mynde are, the feare of God, fayth, gods glory, gods seruyce, vnderstanding or knowledge, prudẽce, truth, sobernesse, righteousnes, liberalite, chastite, humblenesse, honesty, & nourtour, synglenesse, and dylygence, & such like vertues. These lie not styll nether hide thẽ selfes whersoeuer they be, but breake oute dyuerse wayes, so that they may wel be spyed, but specially in talking. For our Lord Christ dyd say. Out of the abundance of the herte speaketh the mouth. They of the olde tyme said, that a mans talkynge is the myrroure and messenger of the mynde, in thẽ which it maye be sene without, in what case ẏmã is within. Therfore who so wyll knowe and haue experyence howe a mans mynde standeth, let him diligently note his communicatiõ whether it be ioyned wyth the feare of God, manerly, true, ernest, honest, stedfaste and reasonable, or whether it be churlish and vngodly, vicious, vayne, glorious, fained, ful of wordes, vnsted fast, vnhonest, vnreasonable & ioyned with lightnes. And of these frutes thẽ shalt thou knowe the tree and rote of ẏ hert. And though ipocrisi vse much disceate in talking, yet can no ypocrite go

Riches of the mynde.

lãguage

the feare of God.

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alway so craftely, but he shall somtime stomble and bewray him selfe.

But for the more suerty, it is good for thee not only to marke his cōmunicacion, but also other gestures and maners, how the man now behaueth him selfe, how he hath done hytherto, what name and fame he hath had, & yet hath what opinion other wise & honest men haue of hym, how he behaueth himself in standynge and goyng, and in all the partes of his body, what raymēt he vseth, whether it be vaine, whorishe, wā tō, light or manerly, & accordyng to hys estate reputacion and power, that is to say, honest raimēt. For raimēt doth oft geue certaine & sure testymony of prid, lightnes, wantonesse, inconstancy, vnshamefastnesse, boasting, and of filthynesse or vnclennesse, and other vices or vertues that are in man. So may much be spied also by the company & pastime that a body vseth. For a man is for the most parte condicioned euen lyke vnto them that he kepeth company withal. We se that amonge beastes wilde and tame, lyke will to lyke. The eduacyon also geueth great testimony, namely by whom, and how euery one is broughte vp, whether it were among vertuous persons or euil, whether ẏ party hath contynued in the nourtoure of the vertuous

Reputacion.

garment

Cōpany

The briging vp.

tuous, and shewed him selfe obedient, or whether he hath broke out of his discipline, & folowed his own wilfulnes. For it is a smal matter for the to haue dwelt amonge vertuous men, but rather herin lieth the waight how farre & how much thou hast folowed them, & bene obedient vnto thē. Judas was amonge the Apostles, brought vp of the Lord Christ, but for al that was he neuer the better. For he left not his wycked pranckes, nether was he obedient. Throw the occasion of al these thinges, and other lyke appertaynynge to the same, ought euery one to discerne the parson whō he hath chosen to take to mariage, and to se that she be endewed with the sayde riches of ỹ minde, and that to his purpose she be righte, peaceable, honest, mete, and conuenient for him to lyue withal in wedlok, as it besemeth and as God hath instituted. For like as in the minde there are such vertues as we haue spoken of, so are there in it also notsome wicked vices, & detraccions, as vngodlynes disprisige of gods worde, mysbeleue, ydolatrye, Mawmetrye, ignorāce, churlishnes, lyge, falshode, ypocrisy, vnrightwysnesse, backbiting, mistemperāce, dronkennesse, couetousnesse, vnchastite, vnshamefastnes, misnourtoure, rathnesse, furious,

Frowarde wicked qualites of the mynde.

furious, wantonnesse, pryde, presumpcio, vayne glory, chydig, brawling, and vnhandsomnesse. Who so now choseth hym a mate that is tangled with such noysome vyces, seketh not a spowse for a right peaceable and good honest life, but an hel, a paynfulnesse, and destruccion of al expediente and vertuous lyuing. Specially ther is litle good to be loked for, wher as is vngodlinesse and

The despisinge of goddes worde.

despisinge of gods worde. For like as the feare of god draweth the whole garlād of vertues wt it, so bringeth vngodlynes, al vyce, and abhominacio: yea, & shutteth vp the way to amēdmēt. For who so wil not heare gods word, refuseth al good informacion, & therfore is there no amēdmēt to be hoped for in him. And wher as is no shamefastnesse, there dare the shamles person do euery thing that liketh him.

Vnshamefastnes.

Where lying, boastinge, & lyghtenesse is, there can no certaynte be had. there standeth all in doubte what so euer is spoken and done. Where pryde is, there is also rashnesse, wilfulnesse, presumpcion, contempte, disdayne, murmuryg, and obstinate rebellion. And where as such be, ther is nothing but brawling, chidinge, and neuer one good houre. Wherefore ye that wyll not lacke the right poyntes of mariage and of a commodious

Lyinge

Pryde.

modious lyke, let him haue respecte to the riches of the minde, and chose hym suche a person, as is endwed of God with such ryches, and not with a noysome or frowarde mynde.

After the riches of the mynde, do the riches of the body folow nexte, as is a bewtiful or wel fauoured body, health a conuenient age. &c. A bewtiful bodye is such one as is of right fourme, and shape, mete, and of strength to beare children, and to kepe an house euē such a person as thou canst fynde in thyne hert to loue, and to be contente withall, &c. Of the bewty of the bodye (where there is els no good qualite beside) saieth Salomō, Prouerb. xxxi. Is for fauoure it is deceatfull and transitory, & bewtye is a vayne thing, but a woman that feareth God is to be commended. And Pron. xi. A fayre woman without discrete maners is lyke a ring of golde in a swynes snowte. Therefore are they all starke fooles, that in chosynge them wifes, loke onely to their bewtie, and regard not the riches of the minde. Afterward doth ỹ same bewtye turne them to dysquyetnesse, to payne, and trouble. The ryches of ỹ bodye. Bewtie

Health also must be consydred in the election lest thou with al that thou hast perish, and lest thy whole house be poysoned

soned & hurte. Neuertheles I speake here of soze contagious sickncsse, & not of such daily infirmities & smal diseases, that al mē are subdued vnto. But I speake of madnesse, frenesye, the falling sickncs, lamenes, lepzosy, frenshe pockes, oz such like which euerye man should greatly abhozre. Notwithstandinge wher maried folkes which now are together be visited w̄ such diseases thē must one suffre w̄ the other, as they that are in one bodye. As foz the dne, & conueniente age, we spake of it in the syxte Chapter.

Riches of temporall substaunce.

To haue þ goodes of tempozall substaūce is to be bozne of noble parētes, oz to cōe of a wozshipful stocke, to haue riches, great offices, gaines, oz occupyinges, & such like. The highest nobilitie, & most wozthy of cōmendaciō, is to be noble in vertues, in good woozkes, maners & cōditiōs. What so doth cōe also of noble parentes, is þ moze to be reputed. But to be a gētle bozne, & to vse him selfe vngētly, is euē asmuch as to shame him selfe & his. Ther haue bene fōūd many which came of a low birthe but they garnysshed their kynred so w̄ vertuous & noble actes, that they and their stock attained to great prosperite. There are many this day that come of famous houses and noble parentes, but

Nobilyte.

they

they leane to much to their birthe: yea, they are wylful mynded, and thyncke, ẏ (because of their nobilite) they maye do what they list, and that their doinge becommeth them wel, and yet are they so noble (that is, they so excell) in all byce and abhominaciō, that they bring them selues to dyshonoure, and to contempte, and hatred of al men.

Let euery man therfore loke ernestly to this matter lest any man intendinge to haue the golde, and caschynge the whote cooles do burne him selfe without recure. For temporal goodes sake, the matter miscarieth and is in daunger. Theris sometime great riches, but with litle honesty is it gathered together. And with ẏ same riches, wil not be al waye prosperite, peace and reste. Manye truste to their goods, and nothinge wil they lerne, therfore also can they do nothinge but liue deyntely, and with pride excesse, and dyshonestye to waist it away, that hath bene lōge gathered together. Now whan ther is al waye taken from the heape, and nothing laied therto it waisteth away in processe of tyme, how greate so euer it hath bene. Then foloweth pouertye: yea, an intollerable, and unpacient pouertie. For they ẏ now lash out altogether haue had no necessite hitherto, but

Temporall goodes.

were in all welth, therfore after such a sunne shine, there cōmeth euer an intolerable heate, and thencefoorth begynne they to warme them selues at the bare leaues.

Who so nowe in his electiō loketh to the multytude of goods, and not howe they were wonne, & whēce they come, he hath customably such a smokye hat set vpon his heade, that all the water of the thamys can not washe away the soote therof. Honest without God and honestye is a vedly poyson, and the bodely deuel him self. Goodes & riches in the hād of an vndiscrete & ignorāt mā is as a sharpe knife, ỹ hād of a chylde that doth no good therwith, but mourdeth & destroyeth it selfe. Wherfore let euery mā in the electiō haue more respect to discretiō & knowledge thē to riches. Moreouer an hād ỹ is occupied & winneth & getteth his liuig godly, & honestly doth farre excell any riches ỹ are wōne. A rich mā which hath great goodes in his hād, & yet hath ierned no thing with al, & nothing can lerne whē he ones leseth his substaunce & goodes he can winne nomore, but commeth immediatly to ỹ slaffe and waket. As for such one as hath applyed hym selfe to lerninge, he is fytte to some office, he can, and is able to occupye and laboure

Wynnynge & occupyynge.

and

and though he ones or twise loseth ẏ he hath yet can he wynne more agayne.

And though no mā with his eleccion should haue special respecte vnto temporal substaunce, yet oughte no man to behaue him selfe vncircumspectly, nether lightly to regard honest prouisiō. For like as out of great riches ther foloweth pride, euē so out of pouerty ther foloweth muche euell. Therefore it is not vnright that thou in thine eleccyō consyder howe thou mayest honestlye wynne thy bread, wherof thou mayest lyue wͭ thy spouse, & what thy spouses substaunce, and occupyinge is, & how ẏ same may be an helpe to thy cōueniente lyuynge. Yf thou now wil not regarde ẏ more excellēt, and better thinges, but haue onely respecte vnto the goodes, thē mariest thou not the parson, but the goodes. Wherof yf ther be not so muche as thou wouldeste fayne haue, or if it waist away, thē fare wel al thy loue which cōmeth thorowe ryches, bewty, or other like small occasyons, & is euen as a fire that is made of straw or towe, it groeth soone, and is great, but straight waye it vanisheth. Euē so is ẏ loue shortly extincte, which sprigeth not of durable occasiōs: yf a fire be made of whole strōg wod it geueth a good natural heate, likewise if ẏ

in the election of a spouse hast respecte vnto the true godly, & honest poyntes; thē is thy loue of so much the lōger cōtynuaunce.

The effect of the election.

And to be short. Let euery one with his eleccyon, haue respecte vnto those poyntes for the which wedlok was or deyned of god. Thē whether the partie (whō thou art minded to chose) be reasonably endewed with all those poyntes or no. And to the intent that ẏ same may wel be perceaued, let euerye man haue faithful respecte here to ẏ riches of the mynde, whether the parson be godly, wise, discrete, true, faythful, honest, sober, & louīg. Itē whether she be whole & sounde, & not laden wͥ sore diseases, deformed, sluttishe, fylthy, euell fauoured, & what her estate is, what power and possibilitie she is of, howe, where, & wͥ whō she hath bene brought vp, wherupō she lyue, & what she occupieth, how fruteful, hādsome, housewifly, laborious & quicke she is. Yf beside these, thou fyndest other great ryches (bewty & suche like giftes) and comest godly & honestly by them, thou hast the more to thanke God for.

Prayer.

But specially and before al other thinges, we must faithfully wͥ feruentnes, and stedfast belefe (without ceassynge) make oure intercessyon, and prayer

vnto

vnto God to whom al hertes are open and knowen that he wil not suffre vs to go amysse, but (as a father) helpe & gide vs to a right mariage, in ẏ which we may liue honestly and prosperously (euen as we ought) to his honour. For it is god onely that prouydeth the mariage, that hath the hertes in his hāde, and that geueth the wil, as it is sayde in the chapters a fore. But lyke as in other pointes & matters the ordinaūce of God doth not destroye lawefull instrumentes: Euē so here in this cause, ẏ institucion of god denieth not the ordinate eleccyon, but in them that feare god they go both together.

Of this ordinaunce of god & ordinate eleccion, we haue a very fayre example Gen. xxiiii. Where Abraham sent his seruaunt in his message, to get his son Isaac a wyfe in Mesopotamia. The same seruaūt begynneth his matter with prayer, & saith: O lord god of my master Abrahā, send me good spede this daye, & shewe mercy vnto my master Abraham. Lo, I stonde here by the well of water (for he taryed there with his seruauntes & camels wythout ẏ citye by a welles side) and ẏ doughters of the men of this citie will come out & drawe water. Now the damsel to whō I say, stoupe down with thy pitcher, & let

A notable ensāple of ẏ eleccion, & erand in the cause of matrymonye.

let me drinke, yt she say, drynke, and I wil geue thy camels drynk, ther by wil I know, that she is ꝑ same, whō thou hast ordeyned for thy seruaunt Isaac. Beholde, in this prayer doth Abrahās seruaunt knowledge the ordinaunce of God, and that God only prouideth the mariage, and yet neuertheles he faileth to prayer, and vseth that meane. For it foloweth in ꝑ story. And it cāe to passe, that before he had left speakynge, Rebecca came forth, & caried a pitcher vpō her shulder, and she was a very fayre damesel and vnblemished virgine, and came downe to the wel to drawe water. Thē ran the seruaūt vnto her, & asked her drinke, & she sayd: Drynk syr: And with that toke she downe her pitcher and gaue him drink. And whā he had dronken, she sayde: I wyll drawe water for thy camels also, ꝑ they may drynke. And so she made hast, and poured water oute of her pytcher into the troughe, and gaue the camels drynke. But the man maruayled at her, & marked her well, and held his tounge. &c. No doubte, he had respect to the riches of the mynde, and of the body, and perceaued that she was gentle, seruiable, lowly, geuē to labour, quick in her busynes, louing toward straungers, ꝑ she was not mistaught nor nicely brought

vp, nor

by, nor a hygh mynded or deynte beast but honest and hādsome. How she was condicioned, could he not know better then by such tokēs. She was yet an vntouched virgin, and therfore also well nourtoured, and no nyce thynge.

When she commeth to the well, she maketh no stoppe, nor bringeth a sorte of yong felowes with her, neither standeth she gasyng and wōdring vpō the straūge man, but quickly, and straight goeth she her way, & tendeth her owne businesse. But as soone as the olde honest mā (Abrahams seruaūt) spake vnto her, she she weth her selfe very curteous and gentle. Ful reuerently calleth she him, syr, master, or lord, and feruethe him quickly, asketh no questiōs of him and maketh no mo wordes. These are right vertues, highly to be commēded in a virgin. Moreouer this damesel is praysed for her bewtie and fairenes of her body, which was euen asmuch the more excellent, as she exceaded in vertuous condicions.

Thou wilt say: yea, but where are the other giftes of god & riches of ỹ mind, as the feare of God, true beleefe. &c.

I answer. The said vertues were not in her without the feare of god & faith. Abraham also had taken an oth afore of the same his seruaūt, after this ma-

ner. Thou shalt sweare by the lorde of heauen & erth, that vnto my sonne thou shalt take no wife of the doughters of the Cananites, among whom I dwel, but shalt go to my countrey and kinred and thence bringe him a wife. The Cananites were corrupte and lost in their fayth and maners, geuen to ydolatry & abhominacyō, yet were they myghty & rich. But they in mesopotamia (whēce Abraham was) feared God, and were vertuous, notwithstandyng they were not of lyke power and ryches. Neuertheles, Abraham folowed after ꝑ feare of God, and therin leaueth he vs an ensample, that we all shoulde be gladder to haue god, then Mammon. And thus hast thou also ꝑ in this mariage, there was great experience of fayth.

When the seruaunt nowe had wythsylence confydred the excellente gyftes in the dāsel, he asketh her furthermore: whose doughter art thou? She answereth: I am the doughter of Bathuel, & Nahor is my graundfather. Then Abrahams seruaunt toke out a ryngе of golde, and other Jewels, and gaue her them. For no vncomely thinge is it to geue honest presentes to honeste damselles in the waye of honestye, and so to moue their myndes vnto the honoure and loue of maryage. Els or otherwyse

wyfe, and of fuspicious persons, ought honest damesels to take none. For it is no untrue prouerbe. She that taketh the pedlers ware, must be fame to haue the pedler himselfe also at the last. &c.

Moreouer the seruaunt thought he wold proue, how frendly, mercyful, harborous and faithfull the damsell was, and sayd: Haue ye rowme in youre fathers house to lodge in? And she saide vnto hym: We haue plentie of lyter & prouender, & rowme ynoughe to lodge in. Yet because she wouldе not take muche vpon her, she ranne in, and told her brother Laban the matter. Who immediatly made ready ỹ stable, goeth forth to the well, and bringeth the seruaunt into the house, and setteth meate before him. But the seruaunt sayde: I wyl not eate, tyl I haue fyrst done my erande. And so began and tolde, howe that his master Abraham had one only sonne, how rych he was, and how he had sente hym to Mesopotamia to get his sonne a wyfe. a fourme of the erande in mariage

The told he how he made his prayer vnto God, & came to the well, & howe theyr doughter Rebecca came to ỹ wel also, howe she beyaued her selfe, and what she dyd by the whiche he vnderstode ỹ God had prouided their daughter for his masters son. So that nowe

his request was, that they wold geue hi a final answer whether they could be content to marye theyr doughter to his masters son, or no. Whereupō the damsels father and brother answered This commeth euē of the lord, therfore will we not say against it. &c.

And thus out of the story we learne, that whan we haue made our faithful prayer vnto God, appointed oure election ordinatly, & vsed the other meanes we must do our erande vnto the parentes or tutours of the partys, and howe and after what maner we ought to do it. The damsell also is enquired what her will is, she cōsenteth, and therwith is the mariage concluded. Thus much I haue spokē concernyng the chosing of a conuenient and mete spouse, and of the erande appertaynyng to the same.

Yet in this thig also must I warne trewth euery reasonable and honest person to in cōtracte beware, that in cōtracting of mariage, tinge of they dissemble not, nor set forthe anye mariage lye, but rather vse trueth, and tel how euery thyng standeth. For they that lie & dissemble, do afterwarde cause much displeasure among thē that are discea-ued. Let euery one remembre, how loth he would be to be disceaued him self, that it is comenly sayde. In maryage ought no man to be begyled.

Euery

Euery man lykewyse muſt eſteme the perſon to whom he is handfaſted none other wyſe, then for hys owne ſpouſe, though as yet it be not done in ỹ churche nor in the ſtrete. For thus is it writen Deut. xxii. If a mayde be handefaſted to an husband, & then a man finde her, & lye with her, they ſhal both be caried out of the cytie, and ſtoned vnto death.

¶ The. xvi. Chapter.

¶ Of the weddynge.

AND to the intent that all inconuenyences for to come (whiche ++ ++ might after ward grow, eyther touchynge the goods or the promyſes) maye circumſpectly be preuented therfore after the handefaſtynge and makyng of the cõtract, the churche goynge and weddynge ſhould not be differred to longe, leſt the wicked ſowe his vngracyous ſeede in ỹ meane ſeaſon. Lykewyſe the weddynge (and cohabitacion of the partyes) oughte to be beganne with God, and with the ernest prayer of the whole church or congregacyon. But into this dede hath the deuel put hys foote, and myngled it with manye wicked vſes & cuſtomes. For in ſome places ther is ſuch a maner (wel worthy to be rebuked) ỹ at ỹ handfaſtynge there is made a greate feaſte and ſuperfluous banket, and euen the ſame nyghte

night are the two handfasted persons brought & layed together: yea, certaine wekes afore they go to the church. Whyche is no thing els but a wicked lust, and a plaine euidence that thou litle regardest the blessyng (euen as did Esau) and that in wedlock thou sekest nothyng but carnall desyre.

Maryed folkes go to the church, a fore they lye together.

Christ commaũdeth vs, that first before all thinges, and in al thynges, we shall seke the kyngdõ of God. And for asmuch as he him selfe did opẽlye couple the first mariage together, & blessed both the parties, therfore the congregacion thorow the ensample and sprite of God hath ordeyned, that the partyes shall openly & before all thinges, come to the church, & there declare & cõfirme their mariage in the face of ẏ churche, & of gods ministre receiue the blessing, and commit them selues to the comen prayers of the congregacion, & enioye the same. This godly ordinaũce ought euery reasonable christẽ mã to preferre aboue his owne fonde affeccion, & not first to seke the bancket and the bed in his mariage, but Gods kingdom, and then first to be wedded and dwel together in the name of God.

the occasiõs and cõmodi-

For in the saide ordinaunce we muste not onely considre and note the act and example of God, but also those profy-

table

table, and Chriſten poyntes folowing. Fyrſt, with this ordinaunce is it open ly declared in the ſight of al the worlde, that it is god which knitteth ỹ knot of marriage. For that the miniſter of the churche doth, that doth he in the name, & accordinge to the enſample of God.

tes that cometh of this ordinaunce.

Secondly, wt this ordinaunce is teſtimony gewen, that wedlok is honorable and pleaſaunte vnto God, an holye worke of ỹ light, and no foule worke of darkeneſſe. For ỹ parties dare ſightlye come into the open church (euen in the light) wher gods workes only are practiſed. As for the workes of whoredom and vnhoneſtye they byde them ſelues in the darkeneſſe. It is ſene also by the goynge to ỹ church, who kepeth houſe wyth God, and honeſtly in wedlocke, & who with the deuel, & ſhame in whoredom. Not only this, but alſo what they be, that amonge Chriſten people are to be ſuffred together as honeſt perſons. And who (as hariottes & vnthriftes) are to be expelled and dryuen from aſunder.

Thirdly, in this ordinaunce is euery one warned, faythfully to kepe his promes, made and gewen to his ſpouſe, before God and the whole church: For if a man haue cauſe to be aſhamed, whã he promiſeth, ought in ỹ preſence of hu-

neſt

nest people, & kepeth it not: Much more ought aduoutrers to be ashamed, that breaketh their promes made before God, and the congregacion.

Fourthly, God wil geue his blessing to thē that cōtracte wedlok in ꝑ feare of him, and confyrme it accordynge to his ordinaūce. Which thing the faithful may assuredly loke for at his hande Gene. i.

Fifthly. There is Gods word declared and taught how holy a thing wedlok is, how maried folkes ought to behaue thē selues. &c. Ther euery man ꝑ is maried alredye is put in mynde of his promes, & they ꝑ somtyme liue euil in mariage, are called to repētaūce like as thry also, that leade an honest lyfe, are confirmed in al goodnesse.

Sixtly ther is made a generall prayer of the whole congregatiō in the name of Christ, for those new maried folkes and for the whole state of matrimony.

Nowe hath the Lorde promysed that where two or three are gathered together in his name, he wyl be in ꝑ myddes among, thē therfore is it wel to be hoped, that he wil be muche rather in such a whole cōgregatiō, & heare their prayer. All these occasions consydred, let not the faithful despise Gods ordinaunce, but behaue them selues so, that

diligently

dylygently, and afore all thynges they seke the kyngedome of God & take ꝑ in hãd which is honest profitable & good.

But the deuel hath crept in here also, and though he can not make the ordynaunce of gaynge to ꝑ church to be vterly omitted & despised, yet is he thus mighty, and can bringe it to passe, that the ordinaūce is nothing regarded but blemished with al maner of lightnes. In so much that early in the morning the wedding people beginne to exceade in superfluous eating, drinking & wher of they spyt vntyll the halfe sermon be done. And whā they come to the preaching they are halfe dronke, some al together, therfore regard they nether the preaching nor prayer, but stande ther only because of ꝑ custome. Such folks also do come vnto the churche with all maner of pompe and pryde, & gorgiousnesse of rayment and Jewels. They come with a greate noyse of basens & drommes wherwith they trouble the whole church, hinder them in matters pertayninge to God. They come into ꝑ lordes house as it wer into an house of merchaundise to lay forth their wares, and offre to sell them selues vnto vice and wickednesse. And cuē as they come to the church, so go they from the church againe, right nice, in shamefull

Abuse al weddynges.

pompe

pompe, & vaine wātonelle. What thinkest thou faythful mā, that such church goynge obteyneth before God, verely more indignacion and displeasure, thē fauoure and grace.

Wherfore let al vertuous and honest people take here moniciō to leaue such abuse: yea, such sinful & vicious church goynge, there as it is yet practysed. And let them take theyr honest kynsfolkes & neighbours wt them, & in good seasō, soberly, discretely, lowly, as in ỹ sight of God, wout pompe, manerlye, & in comely honest raymēt, wout pride, without vaunteynge & pyppynge, let them go into the house of the Lord, and there heare ỹ Lordes word, make their faythful prayer vnto god with feruent wille, and stedfast beleke receaue ỹ blessynge, & then manerly and with silence to go home agayne.

After ỹ goynge to the church, is ther no lesse inconuenience vsed among many multitudes, thē in ỹ church goynge. For when they come home from the church thē beginneth excesse of eatinge & drinkynge. As for the poore, they are out of remembraunce. And as much is wasted in one day, as were sufficiente for the twelue to maried folkes halfe a yere to lyue vpon. The dayes of Noe mencioned in the Gospel, and the para

ble

ble of the rich mā, and Lazarus haue there rowme ynoughe. Let euery man loke, ẏ with such excesse, he pray not al so with the rich man in the pyt of hel.

After the bancket and feast, there begynneth a vayne, mad, and vnmanerly fashion. For the bride must be brought into an open dauncynge place. Thē is there such a runnynge, lepinge, & flyngynge amonge them, then is ther such a lyftynge vp, and dyscoueringe of the damsels clothes and of other wemens apparel, that a man might thyncke, all these dañcers had cast al shame behīde them, and were become starke madde and out of their wittes, and that they were sworne to the deuels dañce. Thē muste the poore bryde kepe foote with al dañcers, and refuse none, how scabbed, foule, dronkē, rude and shamelesse so euer he be. Then must she oft tymes heare and see muche wyckednesse, and many an vncomely word. And ẏ noyse & romblynge endured euē tyll supper. As for supper, loke how much shamelesse, and dronkē, the euenynge is more then the mornynge, so muche the more vice, excesse, and misnourtoure is vsed at the supper. After supper must they beginne to pype and daunce again of a new. And though the yōge personnes

Syn & excesse cōmytted at weddig

(beynge wery of ẏ bablynge, noise and inconueniẽce) come ones to ward their reste, yet can they haue no quyetnesse. For a man shall fynde vnmanerly and restlesse people, ẏ wil first go to theyr chambre dore, and there synge vicious and naughty balades, that the deuell maye haue his hole triumphe nowe to the vttermoste.

But here let euery Christen mã consyder, what an vnmanerly & froward custome this is, & how vnmete a thing it is ẏ such vnclennesse shuld be practised amonge Christen people, whiche ought to be holy. Mariage shuld be an inhibition, and manifest condemnaciõ of al inordinate lust, of al excesse, of all wanton and vnshamefast liuing. And yet is the same chast estate begon with superfluite and riote, to the great hurt of the bodyes, soules, and goods of the yonge folkes. Or is there any man so greatly destitute of vnderstãding, that he perceaueth not this? Why dothe no mã then refourme it? Or wil we with vyolence prouoke and defye almightie God? Nowe go to, thoughe the myre fall vpon your heades, we can not do withal.

Cõueniente and honeste myrthe.

Thou wilt say. What hath God thẽ forbydden honest folkes to make mery together, or to daunce honestlye in all good

good maner? I answer. What so euer God doth not inhibite & condempne to be synne, may not be called synne by any man. As for mirth with honesty, it is a grace and gyfte of God, and herof commeth it that they of olde dyd saye. Honest mirthe shoulde none forbydde. Wherfore though a Christen man vse conuenient mirth with nourtoure, temperaunce and thankfulnesse, he synneth not. For god hath not inhibited men to be mery with honesty and in due season. This is manifest. Hiere. xxxi. And Salomō saieth, Ecclesiastes. iii. Ther is a tyme to wepe, & a tyme to laughe, a tyme to mourne, & a time to daunce, a time to embrace, and a time to refraine from embracynge. In conuenyente tyme therfore and place, may faithfull Christen men haue ydinarily al maner of mirth in instrumentes with honesty at mariages, or other ioyfull tymes, whē god geueth peace, prosperite and fayre wether. The abuse, the ryote, & excesse (against the whiche onely, we here speake) marreth all, and bringeth inconuenience in these, & all other thynges. And so after greate vnēperate, & vnmeasurable mirthe, there foloweth comenly exceding great & perpetual sorowe. Wherfore let al faithful christē men take here a mēcion at their wedē:

dyuges to put away al vntemperaūce and wyth nurtoure & honour to begin that honorable state, so shal God increace his grace in thē, and graunt thē to liue in lōge and honest mirth. Or els yf they fall in tō trouble, he shall not leaue them without comforte.

¶ The xvii. Chapter.

Of the first cohabitacīō (or dwellinge together) and loue of maryed folkes

After that we nowe hyther to haue briefely spoken of ỳ electiō of a comely spouse, & of the causes in the cause of maryage, of the church goynge also, and of the declarynge and confyrmacion of the partyes in wedlock: I muste declare, howe they both may liue wel and ryghte together, and faithfully kepe & increace the loue and bewty of mariage.

Daūger in ỳ first cohabytacion.

And here the first dwelling together is most daūgerous of al. For wher folkes neuer came together afore, and the one is not yet accustomed wyth the other, & wher sometyme also they are of cōtrary condicīōs and natures amōge thē selues: There or euer they cā dwel vnder one rofe, & afore the one lerneth to knowe the other, muche contention happeneth many tymes, and yt ỳ same be not preuented at the begynnynge, there springeth worse thinges therof.

For

For the deuyll the enemye of all vnite crepeth in here also, & laboureth faste, that he may likewise haue his porcion and that he mays make the maried folkes not to agree well the one with the other. Against whom they that ar now maryed, must diligently watch & fight, and geue the deuil no place, but remembre well, what may folowe vnto them by such to early discorde. And the same may they lerne by this ensample folowynge. If two boordes at the fyrst be not well coupled and ioyned the one to the other, they neuer are fastened right after warde. But if the fyrst couplyng and ioyning together be good, thē can there afterward no violence dryue the boordes a sunder: yea, the whole boord doth sooner breake, then the glewyng of them together.

They therfore that are maried, muste applye theyr special diligēce, that their fyrst cohabitacion and dwellyng together be loyng & frendly, and not separated thorow any spyteful contencyon for so shal the whole estate of your mariage prospere ꝑ better, & haue ꝑ more tranquilite & rest, as longe as ye lyue. And though there happen to arise any cloud of discord, yet let thē beware that at the left there be not to much hir pleasure, disdayne & inconuenience. For

yf at the begynnyng of maryage there chance such rudenes and vncomly discorde, then wil it alway be breakynge out, euen as it is with great woundes and broken legges, which seldome are so thorowly healed, but sometyme they haue payne at the change of ye wether. Euen so, if maried folkes behaue them selues thus vnhonestly, ye one toward the other at the fyrst, and yf discorde be once begonne betwene them, the olde cancker wil breue againe, though it be scaled afterward. Then come such vnsemely wordes as these be: Thus dyddest thou serue me also afore. It were my part to serue to geue litle credence vnto the. &c. And after this maner doth that to early discorde, make the whole lyfe and the whole state of mariage, bitter and sower.

Howe thei must behaue them selues at theyr fyrst beyng together.

Let euery one consider this aforehande and refrayne, forbeare and suffre. And yf all be not after his mynde, lette hym remembre ye wordes of paul. One beare anothers burthe, and so shal ye fulfyl the lawe of Christ. Let one suffre with another. In the meane season let eche one leerne to be aquainted with the nature & condicions of the other, & to appyte him selfe accordyng to the same. In as much as they must nedes dwel together, one enioy another, & the one die & lyue

liue with the other. Remēbre your sel-
ues well on bothe the sydes, that if ey-
ther of you wyl be so stife minded, and
stande so in his owne conceate, ye shall
neuer haue good nor good dayes toge-
ther. What auaileth you thē your own
noisome conditions? Whan thou per-
ceauest thy selfe to haue oughte in the
which doth displease thy husband, the
best is that thou amēd it. If any thing
then do dysplease the, speake thy minde
and that discretely vnto thy husbande,
to the intente that he may leaue it. If
sensualite go to worke, it marreth all.
Wyth the first can we not obteyne al-
way, and of euery mā, whatsoeuer we
would faine haue. Contrariwise: Cha
stenyng hath yet her owne dewe tyme
and place. The tyme also, & your dwel-
lyng together shall minister much occa
sion, so that in processe of tyme, manye
thinges shalbe more tollerable vnto ye,
that at the first ye thoughtest roughe, &
couldest not suffer. But afore all thyn-
ges, the prayer of fayth vnto god, shall
make most peace & rest, god onely hath
our hertes in his hand, he can bow thē
and alter thē as he wil. Leaue not thou
now thy callig. Whatsoeuer we desire
of God in a true belefe (yf he be not a-
gainst his glory and our saluacion) he
wyl geue it vs. But thys prayer maye

not cealle, as Christ teacheth. lu. xviii.
As for suche as in their owne inordinate lustes not regarding this our instruction & warning go on styl, and as soone as in their first dwellynge together they find ought in their spouse, ꝑ is against them, do braul and crye. No man, but euen the deuyl himselfe seme thē vnto me. &c. Those men do euē like as if one had bought a vineyarde, and shoulde goe into it afore the tyme, to proue the grapes, which, yf they were yet harde and sower, that is vnseasonable, and not ripe, he shoulde therfore plucke vp the vynes, and destroye the whole yarde. For like as here the tyme must be considered, so must the one forbeare the other in their sylle commynge together. And though the grapes be ripe, yet is not ꝑ it wyse immediatly wine at the begynnyng, but styll is it must, thē sweter, at the laste wyne: Yea, the yeare and age maketh it in manye places the longer the better, and the more pleasant. He that will not now tarye ꝑ tyme, but cast out the wyne, because it is not wine by and by but is must styll and thē sweter wyne that mā must nedes lacke wyne at his neede. Euen so if thou wilt suffre no infirmyte nor blemish ꝑ must take none to be thy spouse. For all men are tempted & euerye one

hath

hath his owne special blemish & fault, auer and besydes ẏ weaknes and imperfection that we haue of our first father Adam. Wherfore let not euery mā speake & do here whatso euer commeth into his brayne, but remembre that we al are men, & that according to the olde prouerbe. In space commeth grace.

And to the intent that euery man in this enfourmacion & in the state of mariage, maye behaue hym selfe the more handsomly, and the better, I wyl now brefely declare, what maried folkes (because of gods cōmaundemente) do owe one to another, namely, ordinate obedience, & coningale loue mutual, whiche is of all loues, ẏ greatest. For whosoeuer doth ernestly pōdre these thynges, and consydreth thē well, shal not onely behaue him selfe ordinately and louingly at theyr fyrst dwelling together, but thorowout the whole state of mariage (as longe as he lyueth) he shall spende his lyme well in vnitie, quiternesse, & in al good maner. Touchyng thys obedience and loue matrimonial, I wil alledge the very worde of god, to the intent that this instructiō may generally take the more effecte, & that euery man (not folowyng here ẏ same) may know that he synneth openly agaynste God, and agaynst his holy ordinaunce.

What maryed folckes owe one toāother

Paule

The duetie & obedience of wyues.

Paul. Ephe. v. saith thus. Ye wiues, submit your selkes vnto your husbandes, as vnto the Lord. For the husbād is the wyues head, like as Christ also is the head of the congregaciō, and sauiour of his body. Now as the cōgregacion or church is in subiection vnto Christ, so let the wyues also be in subiection to their husbādes in al thinges First doth paul speake of the obediēce, that maryed wemē owe to their husbādes. Let the wemē, saith he, be in subiection, that is to say, seruiable, & obedyēt vnto their husbādes. And addeth therto, that they must esteme this obedyēce none otherwise, then if it were shewed vnto God him selfe. Wherout it foloweth that the said obedience extēdeth not vnto wyckednesse and euil, but vnto that which is good, honest, & comely. In asmuche as God delyghteth onlye in goodnesse and forbyddeth euil euery where. It foloweth also, that the disobediēce which wiues shew vnto their husbandes, displeased god no lesse, thē when he is resysted him selfe.

The husbande is the head of ẏ wife

Secondly Paul doth lykewyse adde the occasion, why wemen oughte to be in subiection to their husbandes. Euen because the husband is ẏ wyues head Which saying he toke out of the thyrd chapter of Gene. Where it is wrytten

thus

thus: And the Lord sayd vnto the woman. Thou shalte depende and wayte vpon thy husbandes becke, hym shalte thou feare, and he shal haue auctoritye ouer the. Thus writeth paul him selfe i. Timoth. ii. I suffre not a woman to teache or preache or to haue dominion ouer her husbāde. For Adam was first made & thē Eua. And Adā was not deceaued, but the womā was disceaued, and brought in the transgression. For asmuch then as the mastership and takyng of auctorite vpon her, coulde not wel be dryuen out of the woman, therfore god to punishe the synne, humbled her, made her fearefull & subdued her. Onthe punishment and ordinaunce of god ought they to regarde, and wyth a good wyl (accordyng to the commaundement of the Lord) to obey their husbandes, lest they fall into gods wrathe and in no further punishment.

But to the intente that the husbande shall not turne his auctorite vnto tirāny, therefore doth Paule declare after what maner, and how the husbande is the wiues heade. The husbande (saith he) is the wiues head, euē as Christ is the head of the congregacion. Nowe is Christ so the head of the congregation, that he shewed vnto it the same thing, which the head shewed vnto the body.

How the husband is ẏ head

The

The heade feeth & heareth for ẏ whole body ruleth and gydeth the bodye, and geueth it strength of life. Euē so doeth Christ defend, teache and preserue his congregacion. To be short he is the sauiour, conforte, eye, hert, wisedom and gyde therof. Therfore must ẏ husbandes be heades vnto ẏ wiues in like maner, to shew them like kyndnes, and after the same fashion to guide them and rule them with discrecion for their preseruacion, and not with force and wilfulnesse to intreate them.

How the wyues muste obey, & behaue thē selues.

Thirdly, Paul setteth an ensāple to the wyues howe they must be obediēt & behaue thē selues vnto theyr husbandes, & saueth: Like as the churche is in subiectiō to Christ, so let ẏ wemē be in subiectiō to their husbandes in al thinges. But how is ẏ church in subiectiō to ẏ lord? She hath respect onely vnto him, & dependeth vpō his word. As for straunge & freman husbādes, she harkeneth not vnto them but kepeth her self pure & cleane (& that continually) vnto him in al faythfulnes loke what christ commaundeth her that receaueth sho in to her hert, & doth it. Cōtrary to christ and without his wil & worde doth she nothinge. For in euery thynge that she goeth aboute, she seketh and enquireth for Christes word, she loueth christ on

lye

ly & aboue al thiges, she is glad & wil ling to suffre for christes sake, she doth al for ẏ loue of him. Christ onely is her confort, ioy & all together vpō Christ is her thought day & night, she lōgeth only after christ for Christes sake also (yf it may serue to his glory) is she hartely wel content to dye, yea she geueth ouer her self wholly therto for christes loue, knowing assuredly, ẏ her soule, her honour, body, lyfe, and all that she hath is christes own. Thus also must euery honest wyfe submit her selfe, to serue her husband with al her power, and geue her selfe ouer frely & willigly, neuer to forsake him tyll the houre of death, to hold her contente wyth her husbande, to loue him onely, to harken vnto him, and in al thiges to ordre her selfe after his commaundement. &c.

Now foloweth it in Paule lykewyse what ẏ husbādes owe to their wyfes and how they ought to loue thē. Ye husbandes (saieth he loue your wyfes) as Christ loued the congregaciō, & gaue him selfe for it to sanctifie it, and hath clensed it. &c. The husbādes dewty is to loue his wife. Now is loue gentle, & frēdly, she is not disdainful, she seketh not her own profyt, she is not proude, she is not puft vp, she is not hastly prouoked vnto wrathe, she taketh not a

The dewty & loue of husbandes.

thinge

thig soone to the worst, she is not lothsome and tedious, but feruēt & ser mable, and therfore (as we sayd afore) the husbād is the wiues head, that is, her defender, teacher, and comforte. It nedeth no further declaraciō, for asmuch as Paul him selfe sheweth the maner and fashion of the loue, that is, howe they ought to loue their wiues, and saith: Ye mē loue your wiues, as christ loued the cōgregaciō. How did Christ loue the cōgregaciō? It is writtē: No man hath greater loue, thē he that ieoperdeth his lyfe for his frende. Suche loue hath Christ shewed to his cōgregaciō. For it foloweth in Paul: Christ gaue hym selfe for it. For what intēt? Euen to sanctifie it, and to clense it.

How mē shoulde loue ther wyues.

This is then the measure of the mutual loue matrimonial, that either party haue nothing so deare, which he cā not be contēt to geue and bestowe vpō his maried spouse, in asmuche as it is required of him, ẏ if nede be he shal also not spare his own lyfe for his spouses sake. And like as Christ thought no scorne of his church, despised her not nether forsoke her because of her vnclēnesse & sinnes: So shuld no Christē maried mā spurne at his wife, nor set lyght by her, because that somtime she fayleth or is tempted & goeth wrōge:

but

but euen as Christ noryshed and teacheth his Churche, so ought the husband also louyngly to enfourme, and instructe hys wyfe.

But marke and consydre this well, o ye Christen maried folkes, ẏ Jesus Christ ẏ son of god, & the holy Christē church, and the holy body of thē both, are set forth for an ensāple or myrrour to the state of wedlock, and coniugall loue. A more excellente, a more holy, a more goodly & purer ensample coulde not be shewed. Thus trulye muste it nedes folow, that loue matrimonial is highly accepted vnto god, as an ordynate, holy and godlye loue. Contrarywyse it must folow, that vnquietnesse, hatred and frowardnesse in maryage dyspleaseth God exceadingly. For an hygh loue is it that God requyreth of maryed folkes, therfore synne they not but do well and ryght, whan they, because of Gods commaundement beare great frēdship and loue, the one to the other.

How holy a thig loue matrimonyall is.

It foloweth moreouer in Paule: So ought the husbandes to loue their wyfes as their owne bodies. He ẏ loueth his wyfe, loueth hym selfe. For no mā hath at any time hated his own fleshe, but doth norish and cherish it. For this cause shal a man leaue father and mother

A man must loue his wyfe as hys owne bodye.

ther and kepe him to his wyfe, & they two shalbe one flesh. Therfore ought euery man to loue his owne wyfe, as hym self. All these are the holy apostles wordes, which haue this cõsideracion Wedlok maketh of two persones one. For they two saieth the Lord, are one flesh. Therfore must the husbãde loue hys wyfe none otherwise thẽ his own body. And as it is a verye vnnaturall thing for a man to hate his own flesshe and bloud, cũ so is it to be estemed vnnatural, that one spouse should hate the other. All we cherysh our own bodies, and norish them. Reason is it thẽ that we cherish our wiues, and do thẽ good for they are our owne bodyes. And as ther is great vnitye & mutuall loue amõg ỹ partes of mans body. so ought there to be also betwene thẽ ỹ are maried together. Euery mẽbre helpeth another, they are so sorye & merye together, there is not one ỹ checketh & vpbraideth another, euery one hath hys place and office in the body & doth his dewtie wout grudgynge. Cũ so lykewyse must it be betwene man & wyfe. Thus much haue I shortly spokẽ out of Paule, touchynge that loue whiche is dewe to be had in wedlock.

¶ The. xviii. Chapter.

How

how the loue, laythfulneſſe, & dewtye of maryed folkes, may be kept, and increaſed.

HErin now oughte not a maryed man to be ſatyſfyed, that he knoweth what Matrimoniall loue is, and how he ſhould loue his ſpouſe, but he muſt apply him ſelfe to loue her in dede, as the Lord hathe cõmaunded him, and not that onely, but alſo endeuoure hym ſelfe euermore & more, to kepe & increace the ſame loue. For many ther be that begyn wel to loue, but they endure not, & ſome ordre thẽ ſelues after ſuch faſhion in their liuing, that they deſerue rather to be hated, thẽ loued. Therfore wil I now ſpeake a litle here of how ỹ loue faithfulneſſe & dewty of maried folkes may be kept, & increaſed. Firſt, foraſmuche as true loue matrimonyal cõmeth of God, & is geuẽ of God vnto man, there are two ſpecial meanes (namely gods worde, & the prayer of faith) ỹ do kepe & increaſe it. For if maried folkes herkẽ erneſtly vnto the word of God, & reade it, they lerne dayly at it, ſuch thinges as augment conjugall loue. And if they pray vnto God with a true faith, ỹ he wyll put away al ſuch thinges as may myniſh the loue betwene them, and helpe thẽ vnto it that may increaſe the ſame

The worde of God and prayer.

doubtlesse God shall heare thē. Onely let them geue them selues to continual prayer, and to the hearig and reading of Gods word.

One hert and wyl.

Secōdly, forasmuch as wedlok maketh of two persones one, for they two are one flesh, saieth the Lord, therfore must they be of one hert, wil & mynde, and none to caste another in the tethe with his faulte, or to pryde him of his gyfte. Yf thy wyfe be not altogether circumspecte and handesome, and God hath endewed the with wysedom and actuyte, then boast not thy selfe against thy wyfe, but remembre howe God hath prouided the for her in mariage, to the intent that thou shuldest supply her imperfeccion, and that ye both ioynge your best together, might be one perfecte body. Yf the wife be rich, and the husbande poore, then let not the wife boast her riches against the husbande, but considre, ẏ thorow mariage, her goodes are become her husbandes also. For mariage is a mutual felowship, and partaking of al thinges. The body lykewyse is more of value thē the goodes. Seynge then that thy body is thy husbādes, much more are thy goodes his. And thus muste euery one of iudge in others gyftes, ẏ what soeuer the one spouse hath more excellent thē

One caste not another in ẏ tethe.

the

the other, the same thorow mariage, is his spouses as wel as his owne.

Thirdly, It dothe greatly increase loue, whā ꝓ one faithfully serueth the other, whā in thinges cōcerning mariage, the one hideth no secretes nor preuitees from the other, whan of al that euer they obteine or get, they haue but one comō purse together, ꝓ one locking vp nothynge from the other, whā the one is faithful to the other in eatinge, drinkinge, in al necessitie. Whan the one harkeneth to the other, & whā the one thinketh not scorne of the other, & whan in matters concerninge the rule of the house, the one wil be counsayled and aduised by ꝓ other. But much discord cōmeth of it. whan the one hateth and wil not suffre thē, whom the other loueth and cā not forsake, as namely a mās frende, father, mother, sister, brother, and such other lyke. Seruice and feelowshyp

Fourthly, let the one lerne euer to be obsequious, & seruiable to the other in all other thinges. And this shall come to passe, yf the one note what thing the other can awaye withal, & what pleaseth him. And so frō henceforth to medle with ꝓ one & eschue ꝓ other. Some wyues are so froward, ꝓ whan theyr husbādes are mery, they are sad. And contrariwise, there be diuerse mē, that Obsequi ousnesse,

fyrste desyre to medle with that thing, which they perceaue that their wyfes can not away wall. Some nether can nor wyll beare their infirmities more nor lesse. Sometyme whan the wyfe is sadde & disquieted, thē wil ẏ husbād haue to muche sporte & pastime of her. And sometyme yf ẏ husbād be displeased, thē the wife with spiteful wordes & wanton fashions prouoketh hym to more anger. Some had rather haue their back ful of strypes, then to holde their tōge & forbeare a litle. But wher the vnderstandynge of obfequye & obedience is, ther let euery one remēbre that the other hath the nature of mankynde in hym, & is tempted. let the one lende to the other somwhat in temptacion, forbeare with him, and geue him the place gētly for a tyme. And though thy spouse in his displeasure do happē for to speake an vnkynde or vngentle word, yet thike that it was not he, but wrath that spake it.

Humanite & gentilnesse.

Fyfthy, there is no maner of thynge that more strongly kepeth and increaseth loue matrimonial, then doth curtesy, kyndnesse, playnnesse & gētlenesse in wordes, maners, & dedes But ther be diuerse maried persones, amonge whom is not founde a good word, but alway brawling, chiding, & dyscorde

And

And yet fyl they al the world with cõplayntes, what a myserable lyfe they haue together. And they thẽ selues neuertheles are gylty of their owne mischiefe. Let thẽ leaue theyr churlish fashiõs & be frendly, all louing one to another, & thẽ shal they come to rest. And if happely they cã not excel in that behalfe, yet let them shew a good mynde and louinge wyl in theyr wordes, and dedes, and so shall an honest vertuous spouse be contented therwith. For euydent it is, that many a mã wolde fayne be endewed with humanite and gentlenesse, & yet by the meanes of imperfeccion, not for any frowarnes, he cannot. One man also is of an heuyer nature then another.

Sixtly. It likewise kepeth and increaseth loue matrimonial, whan the parties swel not one against another, and whan ether openeth to the other their grefe in due time and with discrecion. For the longer a dyspleasure or euyll will rageth in secrete, the worse wilbe the discorde. The deuyl also sometyme maketh theyr hertes so hard and stiffe, that at ẏ last they both become croked vessels. Therfore (I say) wold I haue the due tyme obserued, because ẏ there is some season in the which yf grefes were shewed, it shuld make greater debate

they must secretlye kepe no euel will in theyr mindes but tell their grefe.

bate. As if thou shouldest tel it thy husband, whan he is out of paciẽce, or moued. And specialli whoso speaketh to a drõken man, or talketh with him that is not at home. Therfore Abigail perceauynge Naball her husbande to be dronkẽ, would not speake her mind vnto hym vntil the mornyng. i. Reg. xxv. Thus ought euery one to waite his cõuenient and due tyme.

With discrecion, I say, must it be done also, for some shew their grefes so vnmanerly, so spitefully, and so vncurteouslye, that they make nowe a greater discencion then was afore. And yf the one of a good faythfull meanyng, begin to speake to the other, the same shall not onelye take indygnacyon at hym without pacient hearynge oute of hys tale, but also begynne to make spyteful rehearsals agayne of a new. Remẽbre your selues well both of you, for yf ye so contynue in dissension, brawlinge & chiding the one with the other, trulyye can not haue gods fauoure. For whoso wil be forgeuẽ of god, must & oughte fyrst to be at one with his neyghboure, and also to forgeue hym hys trespace and fault, according to ẏ wordes of the lord. Mat v. vi. xviii. So saith paule, Ephes. iiii. Thoughe ye be angrye, yet synne not. Let not the sunne go downe

vpon

ypō your wrath, nether geue place vn-
to the backbyter. &c. Let all bitternesse,
fercenes and wrath, roaryng and cur-
sed speakyng, be put awaye from you.
Be curteous one to another, & mercy-
full, forgeuing one another, euē as god
for Christes sake hath forgeuen you.

Seuently, Childrē begotten in wed- Childrē
lok, are a very sure bande of matrimo- begottē i
nall loue. And therefore the latinistes mariage.
call them *pignora*. Nowe is *pignus* as
muche to saye as a pledge, or gage, or
pawne. And the children begotten in
lawful mariage, are as a pledge & suer
tie of ꝑ loue that can not be departed a-
sūder. For how canst thou at any time
be deuided from thy maried spouse, by
whom thou hast childrē? ꝑ thou write
saye: Take thou one, and I wil take a
nother: yet hathe eyther of you in that
one childe, somthing which pertaineth
to your selfe. For certayne it is, that the
childe commeth of you both. God also
bryngeth it so to passe. ꝑ sometyme the
children loke lyke the father sometyme
like ꝑ mother, somtime they haue ꝑ cō-
ditions & similitudes of you both. And
this God ordeineth, that the loue may
be the greater in mariage. Now whan
thou wife doest loue these your childrē
as thou shuldest, bringest them wel vp
art diligent in lokyng vnto them, and

canst take paine with them, then louest thou thy selfe in the childrē, and geuest him also an occasion to loue the better then he did, so that with the paine and trauayle that thou hast about the children, he is pacyfyed. Lyke as it is in dede the dewty of euery maryed man, not to be vnpacient wͭ his children, or churlish to his wife, which hath labor and payne ynoughe alreadye wyth the children, although her husbande were of a gentle nature, and not doggyshe.

To brīg forth children, is ẏ blessing of God.

And those wiues, which beyng made frutefull of God, do bryngforth many children, and haue al theyr dates much great payne, trauayle, laboure & dysquietnesse with them, maye not thynke (as some do) that they be more vnhappye and infortunate, thē those are that haue no children at al. They should rather considre, that to be frutefull, is in Gods true eternall worde commended as a blessynge of God, and that al such wise and noble mē as feared god, haue euer estemed it for a singular prosperite, honour and welth. Item, that al holy and famous wemen of the olde testament dyd mourne, complayne, & were ashamed of theyr vnfrutefulnes.

Childrē are wemēs best

Upon a tyme there came a famous woman to Rome, to the noble Cornelya Grachy, and shewed her, her treasure.

as

as namely her precyous Jewels, ryn-
ges and cheynes of golde, precyous ston-
nes, and ornamētes, and required Cor-
nelya that she should shew her, her ie-
wels also. Then that noble Cornelya
brought forth her children, shewed her
them, and sayd: lo, this is my worthye
and precious treasure, that al my mid
standeth vnto: yea, the treasure that
only reioyseth me, and is to me dearer
then all the iewels vpon earth.

Thys dyd an heythenishe woman:
what shouldest thou then do thou chri-
sten wyfe, whiche oughtest by ryght to
know, that God vseth the to great ho-
noure, whā he causeth the to beare chil
dren, which afterward may serue him
and the whole contrey, and maye come
to be honest folkes, and a perpetual cō
mendacyon to the? The holy scripture
also sayeth euidently, that a wyfe is in
the worcke of God, and serueth hym,
whē she bringeth forth childrē, and gi-
deth them wel. Therfore whatsoeuer
she therin doth and suffreth, she muste
gladlye do it, and suffre it for Goddes
sake, and put her trust in God, that he
which putteth her to the paine and la-
boure, can also shew her both comforte
and helpe: yea, she maye not doubte,
but be certayned at gods hande, that
whatsoeuer she faythfully and obedy-

obediently suffereth, and doth with the
childzen in martage, it is no lesse good
worke in the syght of God then almes
geuyng, prayer, or mortifiyng of ỹ bo-
dy. For that is her crosse which ỹ lorde
hath laied vpõ her to beare. Paul saith
also. i. tim. ii. The womã brought trãs
gression into the world, but she shal re-
couer her honour agayns by bearynge
of childzen, if she continue in the faith,
in godly loue, in the sanctyfiynge, and
in nourtoure. This should christen wi-
ues remembre in al their crosse, and to
be glad, willing, and of a good courage
herin. And who hathe shewed thee (O
woman) all the grefes, anguisches and
troubles, all the paynes and myseries,
that those wifes haue which brig forth
no childzẽ? It may chaunce, that they
haue more miserie & paine in another
sorte, then thou hast with thy childzen.
And that happily they haue here rest &
good dayes, and yet synne therin with
pride, deyntinesse, voluptuousnes, wã-
tones, idlenes, nycenesse, and suche in
symmyties. so that here vpon erth they
get litle honoure and worship thereof
& must haue eternal payne in ỹ world
to come. This I saye against froward
and wicked wiues, & not agaynst those
that wold be glade to take anye payne
& labour so that they might haue chil-
dzen

dren, and do lyue mekely, vertuously, & honestly.

The wemen also whiche are maryed vnto suche men as haue had children by their former wiues, must be ernestly exhorted, to shew thē selfes to those motherles childrē, no stepmothers frēdship, but a ryghte motherlye faythfull kyndnes. Haue compassiō, oh, christen woman vpon those yonge innocent orphans, which knowe not, nor haue any confort nor helpe vpon erth saue onely the. Cōsidre that god the lord hath ordeyned the (in steade of their own mother) to be to thē a righte true mother, & requireth the to loue them, & to do thē good. Wo vnto the if thou do the poore motherles children harme. Remembre that they are thyne owne husbādes natural fleshe & bloud, & that it is an vnnatural thig to hate thē which (on thy husbandes behalfe) pertayne partly to thyne owne bodye, & are thyne owne, thinke vpon ẏ word of truth, w̄ what measure ye meate, with the same shal it be measured to you agayne. What a great grefe would it be to thine hert, if thou knewest now that thine own children whō thou barest in thy body shuld (after thy deathe) haue a stepmother, which would be rough & churlish vnto them? Doutles those childrēs mother that

step children and step mothers.

that dead is, had in her deth no les care for her children.

Therfore as thou woldeſt haue thine owne children increaſed (yf thou ſhuldeſt now die') ſo deale thou alſo wyth thē ỳ were hers & thy huſbādes together. Or els loke verely to haue of god the ſame meaſure that thou haſt geuē. Be ſure alſo, that god wil not heare ỳ, whā thou prayeſt thy *Pater noſter*, for aſmuch as thou wilt not heare ỳ pore orphans that crye vnto thee, O deare mother. This I ſaye, becauſe experiēce learneth, that (by the reaſon of ſtepe childrē) ỳ loue matrimonial is not only minyſhed, but euen vtterly excluded. Nether gendreth it vnite, whan a man intending to commende his firſt wife, doth it ether out of meaſure, or els firſt of all whan he fyndeth faulte in hys new wife. For ſuch prayſe doth the cōſter to be made to her dyſhonoure and ſhame. Namely that her huſband in cōmending his fyrſte wife doth it to her repreoch. I ſpeake not this to ỳ intente that a maried man ſhould ſpeake euill of his honeſt wyfe which is departed, but ỳ euery man which is now maried agayne, may cōmende his former wife in due ſeaſon and wyth meaſure: Yea, and in ſuch a ſorte, that his preſēt new wyfe haue none occaſyon to thyncke,

that

that it is done to her despraysе.

Eyghtly. The loue matrimonial is excellently wel kepte, & increaced thorowe nourtoure, cleanlynesse, trouth, & faith, yt they be stedfastly obserued together. Let the husbande contente him onely with his wyfe, and so ordre him selfe with wordes, maners and gestures, that the wife may perceaue, that he holdeth him onely vnto her. Let the wife kepe no lesse trouth & faith, being honest & not shameles toward her husbād. Againe let her geue him due beneuolēce, & be not cōtrary vnto hi, nor brawle with him. For such frowardnesse geueth oft great occasiō, & mynistrethimpedimēttо matrimony. Wherfore let euery one here remēbre ỳ wordes of Paul. For ỳ auoidingof whoredō, let euery mā haue his wife. There hath not ỳ wife power of her own body, but the husbande. Againe, the husbande hath no power of his own body but the wife. &c. as we said afore in the tenth Chapter. Trouth & faythe muste be kepte. Cleanlynesse.

Let euery womā also beware of misgouernaunce, & sluttishnesse in raymēt, yea, in euery thing, that with vncleanesse, she make not her self hated of her husbād. Likewyse must they both beware of euery thig ỳ prouoketh to aduoutry, or ministreth any vnfaithfull

suspicion

suspiciō. As it is to be dronkē, to haue wantō or preuy communicacion, to vse euel company and like pastime, to haue folowship with light persons, to resorte vnto suspicious places, to stande with suspcious folkes, to were wanton raymiēt, to be euer at light games, to runne to euery daunce, to playe in euery strete, to tary lytle at home, to be lesse content at home then any where, to murmoure, chyde, and to fyghte at home. &c.

Conuersacion. An honest wife ought not (behynde her husbandes back) to haunt any euel company, to be bācketed, nether to go any where wout her husbādes knowledge & leaue. Much lesse ought she to take vpon her any farre iourney. And yf her husband be gone forth, or be not at home, let her holde her selfe as a wedow, and liue quietly, & bringe no man into the house in the meane season, nether runne out nor bid gestes: to the intēt that there grow no euell name nor fame vnto her there thorowe. Nether should ẏ one to ẏ other boaste or shew of suspicious giftes, & presentes. Nether husbād to cōmēde other wyfes afore his owne or aboue his owne. Nether is it ẏ wifes part to excede in praisig another womās husbād, lest ẏ one suspect the other. Thy wyfe must take

the

the for fayrest, and thy husbande holde the best fauoured.

And for asmuch as gelousye is a special euel diseate, and a greate noysome plage in wedlok, therfore maried personnes must put it away, or at ẏ leest & asmuch as in thē lieth, tame it, & suppresse it. And namely beware ẏ wyfe, that thou impute not aduoutrye vnto thy husband, because he somtime hath spoken with another woman, or loked at her. Againe, thou husbāde must not be so sore tēpted, as to misintreate, to blame or to smite thy innocent wife, nether to laye vnto her such thynges as she neuer thought vpō. Likewise thou husband maiest not denye thy wyfe to make cōueniēt & honest chere with honest folkes. For though al olde wyse, & prudent mē would haue wemen & horses kepte in good nurtoure and gouernaunce, yet may there be to much done herein, aswel as in other thīges. Ther is an olde prouerbe also. The bowe wil breake, if it be to sore bente. Item nothinge may cōtinue, ẏ is not borne vp. Therefore an honest maryed man should forbid his wife, no cōueniēt honest mirth, but geue her leaue, to the intent that she may afterward be ẏ more wyllynge wyth the chyldren, and in other trauayle and paynes takynge.

gelowsy

It

Boaſtinge or praiſig. It beſemeth no diſcrete honeſt huſbād to cōmēde his wife to much before other men. Collatinus Tarquinius, loſte his noble wyfe Lucrecia, thorowe hys inordinate praiſing of her. Yet muche leſſe becōmeth it ꝑ to be ſhameleſſe in diſcloſing ꝑ priuities of mariage, as many filthy perſons vſe to do. Lykewyſe beſemeth it no mā to prouoke his wife in bringing in naughty perſōs, or in kepig thē ſtil in his houſe, nether to cauſe his wyfe to be yl ſpokē of. Yf Menelaus had kept Paris wythout, he had ſaued Helena his wife. Neuertheles euery honeſt wyfe muſt faythefully, & at all times kepe her honeſtye, though her wicked huſbāde geue her many prouocations. Remēbre alwaye the ſentence of Salomō. Whā a womā loſeth her honeſty, thē hath ſhe loſt her cheſe treaſure, nether hath ſhe any more, but is cōtemned & deſpiſed, as the myre in the ſtretes.

Behaue our with ſeruaūtes. Hereto ſerueth it alſo, that the wyfe may not make her ſelfe to familiar, to frēdly, or to preuy with her ſeruaūtes or houſehold folkes, leſt they ſhuld be bolde to taūte, to teſt, or without reuerence to behaue them ſelues w̄ her as one ſeruing mayde would do with another. Thou wilt ſay. I can not be ſo boiſteous nor ſhew my ſelf ſo terrible.

ble. Now go to, yf thou wil not be feared in the house as a dame, yet hold the so vnto them, that they may stande in awe of the, ỳ they be not to rashe, and to bolde of the, but shew the reuerēce, beynge shamefast and wel mannered toward the, as to the mother in ỳ house. For thou oughtest with no man to be so familiar, so frēdly, and so homely as wyth thy husbād. Lykewyse also must men behaue thē selues vnto their maidens in the house, & commit al the rule and punishmēt of thē vnto their wifes and not to medle with the seruauntes agaīst thē, except the wyfe wold deale vnreasonably and wilfully with their poore seruaūtes. Cōtrarywyse, ỳ wife must not take vpon her the rule or punyshmēt of the mē seruaūtes. For here of commeth great vnite. Like as whā the husbād medleth to much with the wemen seruauntes, and the wife with ỳ mē seruaūtes there riseth great suspiciō & discenciō amōg maried folkes.

¶ The.xix. Chapter.

Of conuenient carefulnes, and iust kepinge of the house lyke Christē folke.

IF thy wyfe be vertuous & trusty, let her be also careful in keppnge & prouydinge for thy house. For such studye and ordinate care gendreth greate loue, & increaseth thy substaunce. For

Gen.xxx such studye & care is not forbidde. For the godly patriarke Jacob thought it necessary for hym & his wyfe to be studiouse for their househoide. Paul affirminge also the same. Yf a mā prouyde not for his own household, he denieth the fayth, and is worse thē an infidel.

Mat.vi. Wherfore al ỳ Christ speketh against carefulnesse, he speaketh it against all inordinate mistrusting & to much coueteouse care & sorow, ỳ desperatiye, and insaciably tormenteth and vexeth the mynde. Ordinate care expelleth ydle slouthfulnesse, & monisheth vs of oure

Pro.xxx dewty & iust vocatiō. Which care only loketh vnto god ỳ autour & gener of al to hym, she prayeth to prospere & blesse al that she goeth about. Which prayer of fayth hath her forme & circūstances tēding vnto goddes glory. Two thynges I aske of ỳ o Lorde. Remoue from me vanitie & lyes, geue me nether pouertie nor riches, onely graūt me a necessary liuing, lest I beynge to ful, deny the, sayinge: Who is ỳ lord? And lest I

Ordy- cōstrayne thorow pouertie, fal to theft
nate care and forswer ỳ name of my God. This ordinate care & study must be taken, ỳ ye may haue to succoure the nedy, & to set forth your childrē, & ỳ youre selues want not, & so by your ydle ignaute ye be onerouse, and a burdē to other good

men

men. Labour to haue wherewyth to lyue in age, if god cal you to it. Who so hath stolen sayeth Paule, let him now stele nomore, but labour with his handes some good occupacion that he may haue to helpe the nedy. And as for thē that inordinately care and studye to be riche, & to haue more then is necessary, they fal into the temptacions, and snares of the deuel, and into manye lustes (as saith Paul) which drowne men in perdicion and dampnation, sodenly fal these riche welthy bullokes from their goodes and goddes, euen their euyll gotten, worse kept, and worst of al bestowed Mammons. Eph. iiii

What so euer is to be done withoute the house that belōgeth to the mā, and the womā to studye for thinges within to be done, and to se saued or spent cōuenietly whatsoeuer he bringeth in. As the byrde fleeth to and fro, to bring to the nest, so becommeth it the man to applye his outward busines. And as the damme kepeth the nest, hatcheth ỹ egges, and bringeth forth the frute, so let thē both lerne to do of ỹ vnreasonable fowles or beastes created of god naturally to obserue their sōdry properties. Luk. xii

The mā in his gayning and occupyinge must be tust and faythful, feruent, diligent and ernest, makynge al thinge

ſubſtancyal & ſewer & without anye deceite. For faithfulnes euer abydeth whan vnfaythfulnes and craftynes deſtroy thē ſelues, as ye ſe in the faithful dealynge of Jacob, and in the couetouſe deceit of Labā. The word & promyſe of an occupier muſt be as ferme, and faſt as a rocke of ſtone, faithe and trouth concerneth many mens occupiynge, whā vntuſte dealing bring them out of credite.

gen. xxxi

Let not a man medle with vnhoneſt occupacions not neceſſary for a comon welth, but as Paul cōmaundeth wyth ſuch as are good and profitable for the cite or countrey without deceite, & euery man to medle with, and in his owne callynge, nether ſekinge other mēs lucre, nor enuyinge other mens profyte, but walke ordinatly, & quietlye labouringe with their owne handes, auoyding vſurie, but doige to other as thou wouldeſt be done vnto thine owne ſelf. And yf thou (for al thy true & tuſt dealynge) yet proſpere not ſubiecte to many euel chaunces wherof the world is full, yet be thou contente with goddes wyll, for the pouertye of the rightwiſe ſaith Salomō is better then the infynite treaſures of ꝑ vngodlye. & a pece of bred or a meaſe of potage with quietnes, is better then a fat oxe with braw

lynge

lynge. Many men haue greate goodes with much vnquietnes & lytle honeste, for he hath set his soule to pledge, forsaken God, and taken the deuill to helpe him to lye and to deceiue, that he might be ryche, to leaue hys good to an vnknowen heyre. Dauid saith, folow not hym that doeth euel because thou seest him prospere in his wyckednes, for he shal sone be cut downe like grasse, and like the floure fade awaye. But put thou thy truste in the lord, and do ryght dwell in the Lorde, and get thy liuyng wyth trueth & iust dealyng. And frete not, nor be agreued wyth hym ẏ prospereth in his owne waye, and leadeth a wycked life. &c. Unto this holy Psa. let euery Christen man attende.

The wyues workyng place is within her house, there to ouersee and to set al thynge in good ordre, & to beware that nothynge be loste, seldome to go forth, but whan vrgent causes call her forth And therfore *Phidias*, that ingenuouse workeman intendynge to discrybe an honest faythful housewife, dyd set her ymage vnder the shell of a snayle, sygnifiyng that she should ellermore kepe her own house. Necessary it is that she know these comon sentences and lerne them by hert. Thou must not regarde what thynge thou wouldest faine haue

Phidias.

Comon sẽtences for ẏ kepynge of the house

but what thou canest not lacke. Stretch out thine arme no further, thē thy sleue wyll retche. What so euer thou nedest not, is to deare of a farthyng. Who so spareth not the penye, shall neuer come by the pownd. Sparing is a rich purse. A thynge is soner spared then gotten. Spare as though thou neuer shuldest dye, and yet as mortal spend mesurably. To spare ꝑ thou maiest haue to spende in honestye for goddes sake, and in necessity, is wel done. Thy sparig is but vayne whē thou art come to ꝑ botome. Begynne euery thing in dewe season. Whatsoeuer thou maiest do to nyght, differre it not tyll to morowe. That whiche thou canest do conuenientlye thy selfe, committe it not to another. If thou wylt prosspere, then loke to euery thing thine owne selfe, let it not be lost that may do any good in time to come. Spend nomore then thou wotest howe to get it, when thyne expenses and receites be a like, a litle losse maye ouerthrow the. Spare for thyne age, Take paines in thyne youth. Wye such thing as ꝑ nedest not to repēt ꝑ thereof, vyle pediary bryngeth beggery. Araye thy selfe honestlye. Holde thy chyldren in awe, & they shall haue the in reuerēce. Muche spendynge and manye gyftes, make bare celars and emptie chistes.

Euell

Euel felowshyp and vaine pastime ma
rieth pouertie, & begetteth a sonne cal-
led derision, liueth gorgeously & costly
in excesse, & leueth ỹ a fare wel, whose
name is this. In thyne age go a beg-
ging. Such and many mo godly & wise
sētences are found in Salomons pro-
uerbes, in ỹ preacher, & in Jesus Si-
rach, which an honest housewyfe must
take hede vnto.

¶ The.xx. Chapter.

¶ Howe maried persons shall behaue thē selues not onely in workes of mercye, but also in the crosse and aduersite, & with their seruauntes.

IF Christen maried folkes thorowe
their iust labours and gods blessing
obtaine ryches aboue necessyte, then
let them remembre Paules exhortaci-
on, sayinge: Commaunde the ryche mē
of this world that they be not hie min- 1.tim.vi.
ded, nor trust in transitorie ryches, but
in the lyuyng God whyche geueth vs
all thynges haboundauntlye to enioye
them. Charge them to do good, and
to be ryche in good workes, to geue
wyth good wyll, to dystribute layinge
vp treasure for theym selues agaynste
the tyme to come, that they maye laye
hande of eternall lyfe. For when the
Lorde shall come to Judge the quicke

and deade, he ſhall ſaye to the mercy-
full. Come hyther, ye bleſſed of my fa-
ther, and take the kyngdome prepared
for you frome the begynnynge of the
worlde. For when I was hũgry ye fed
me, I was thyrſtye, and ye gaue me to
drynke. &c.

Geue almoſe therfore of thyne owne
ſubſtance, and turne not thy face away
from the poore. Shew mercy after thy
power. Yf thou haſt much, geue plentu
ously. If thou haſt litle, geue therof af-
ter thy power. For a good treaſur ſhalt
thou lay vp in ſtore for thy ſelf againſt
the day of trouble: yea, that ſmall ſub-
ſtance wherof a pore mã geueth almoſe
pleaſeth the Lorde muche better, then
when wealthye men geue their litle of
their great ryches. Example in Luke.
Remembre the cõmõ Prouerbe. That
thou ſpareſt frõ geuyng for gods ſake
ſhal the deuyll carie another waye.
So ſayeth Salomon. Some man gi-
ueth out his goodes, and is the rycher,
but the nygarde hauinge ynough wyl
depart frõ nothyng. And yet is he euer
in pouerty. He that is liberal in geuing
ſhal euer haue plentie. God increaſeth
loue and fauoureth maryed folcke, be-
cauſe they ſhewe mercy and charite to
the nedye.

And yf God maketh the ryche man

poore

poore, he doth wel. For he seeth that yf he should haue ryches, he would be proude and forget god, & him selfe also. Wyth pouertie ther fore and affliccion wyl he nurtoure his childrē so to teach them his wayes, leste in abundaunce and welth they run after their owne waies and lustes. For tribulacion and aduersite are the fire & salt that purge and preserue vs from synckynge, and do not destroy vs, but they teache vs to put our trust in god, and not in our selues, nor in no creatures, they draw vs frō trāsitory thinges to fasten vs sure to God, and because we shoulde not be condempned with the worlde, he plucketh vs with his crosse frō the worlde. In to the which troubelouse state of ȳ crosse, whan maryed couples be cast of god, then haue they the most perfēt consolacions out of scriptures to confort them, and to cause theym to reioyce in their afflictions, as are the holy Psalmes of Dauid, and also the godly exāples of the dere beloued faythfull seruauntes of god, as were Job, Abrahā, Jacob. &c. Item the wordes of Christ. Whoso will serue me, let hī daily take his crosse vpon him and folowe me.

Afflictiō teacheth vs to knowe God.

Tribulacion is fyre and salte.

1. Cor. xi

mat. xvi

John also and Paul, are full of comfort in their epistles. Whan any of the maryed persons be tēpted or troubled with

Joh. xvi Hebre. xii. xiii.

with ſickneſ or any other foꝛtune, then ſhould the one conforte the other with theſe conforꝛtable enſamples, Pſalmes and ſentences of goddes ſpirite, full of all conſolacion, one ſuffryng with the other, for ſo ſhall the affliccion & croſſe be the eaſelyer boꝛne, and loue, mutuall the moꝛe encreaſed. True loue ſheweth her ſelfe mooſte clerely in trouble and ſyknes. And if the one grudge at the o-thers ſickneſ, he doth agaynſt goddes wyll. And yf he reioyſeth at her, oꝛ ſhe at his affliccion, it is a token of lytle loue, except his reioyce be in the loꝛd ſo to conforme him to the ſimilitud of his ſonne Chriſte, that he myghte be lyke in glozy.

How ſeruauntes muſte be entreated. Job. xxxi.

Paule cõmaũdeth you to do to your ſeruãtes that which is iuſt and equall louingly & frendly vſing them, remembꝛyng that your ſelues haue a maſter in heauen. Lerne of Job alſo the ſame. For your ſeruaũtes are of goddes creacyon as well as ye, deare beloued and his choſen childꝛen alſo: yea, and your bꝛethꝛen and ſyſters in Chriſt. Let thẽ therfoꝛe foꝛ their labours haue their cõuenient foode and wages, be not bitter, harde noꝛ iniurious vnto theym in no wyſe. A great offence it is before god, to keye the labouryng ſeruauntes wages from him. James ſayth vnto ſuch

ryche

riche mē. Behold the hyre of the labourers that haue reaped downe your feldes (whiche hyre ye haue kepte backe by fraude) cryeth, and the complaynte of the labourers is entred into ỹ eares of the Lorde of Sabbaoth.

Ye haue had good dayes vpon earth and liued at your pleasure, and delighted your hertes, but it is onely against the day of your slaughter. So James sayth that the defraudyng of mēs wages wyll be at laste a slaughter. Many men vse their seruauntes as slaues, & beastes, & therfore is their exacted seruice vnprofytable and vnfaythfull to suche cruell masters, more faythfull is the seruyce done of loue then for feare and compulsion.

Agayne the seruauntes must laye aparte all euel cōditiōs, pryde, vnfaythfulnes, brawlyng and murmuring, pikyng and tales tellynge, remembringe Paules exhortacio, saying: Ye seruaūtes, be obedient vnto your maysters wt feare and tremblynge, in synglenes of youre herte, as vnto Christe not wyth eye seruyce as men pleasers, but euē as the seruauntes of Christ, that ye maye do the wyll of God from your hearttes with loue. Thinke ỹ ye serue the lorde and not men. The duetie of seruaūtes.

The .xxi. Chapter.

Howe

¶ How we children shoulde be well and godly brought vp.

GReat ioye and quietnes it bringeth to the parentes to se their children godlye and vertuously broughte vp. And agayne beſydes the ſorowe that euel broughte vp children bringe to their parentes, yet ſhal they rendre a ſtrayght rekenynge to god for their euil bringing vp of thē. The wemē ſhuld noury ſhe their owne childrē with their owne breſtes, or els yf they may not for weknes, yet ought they to ſeke honeſt & godly nourſes of ſober lyuing, they with their milke they might drinke alſo vertue. And the parentes, eſpecyally the mother muſt endeuoure to ſpeake fyrſt to the childe perfectlye, plaine, and diſtinct wordes, for as they be fyrſt enformed to ſpeake, ſo they wil continue, *Caius* and *Tiberius* the ſonnes of *Cornelia Gracchi* were ornate and eloquent in their ſpech, for theyr mother was eloquent of tongue.

Caius & Tiberius.

And euen from their infancie forthe let the parentes teach their childrē no fables nor lyes, nor no vaine nor lyght cōmunicacion, but that onely which is godly, honeſt, graue and fruteful, let it be planted in their newe hertes. They muſt teache thē firſt certayne godly ſēctences, though they yet can not vnder-

ſtande

ſtande them, yet let him commende thē to memozy, and pzactiſe them in ſpeche tyll they may here after the better perceyue them, as are theſe folowinge.

As certainly as thou ſeeſt the heauēs and the earth, ſo certainly muſte thou know, that there is one inuiſible God, one alone foz all ſufficient, hauing his beynge of him ſelfe, and all creatures their beynge of hym.

Heauen, and all that was made is of goddes owen creacion. God is the moſt hyght goodnes: Without god there is nothing good. God nedeth no creature to be ioyned with him in his dedes, & councelles, to forgeue, dampne, ſaue, oz helpe. It is he alone that vpholdeth al the woꝛld, pzeſerueth it, and geueth euery thynge, the life, and being, which it hath. He is louynge, gracioule, and merciful to thē that ſo beleue and truſt vpon hym.

God is true and iuſt, and holye in all his woꝛkes. God loueth vertue, and hateth ſyn & vice. It is good that God commaundeth, and euel that he foꝛbiddeth. God punyſheth ſynne and euell. A mā muſt loue god aboue al thinges. He may not murmure againſt god, but be wyllinge and thankfull in al aduerſite to beare it. He muſt cal onely vpō God, and cōplayne to him onely in all his

hys nede. And here must the childrē be taught thus to pray. Our father whiche art in heauē. &c. And to expresse the articles of our faithe distinctly, & perfectly. And in processe of time lerne thē truly to vnderstande them, and the ten commaundementes also by hert. Then teache thē the prouerbes of Salomon, and the boke of the preacher, and suche cōmen sentences as are these. Vertue excelleth al thinges. To lie is the most shameful vyce of all. Thou shalt hurte no man, but profit euery man. Speake euell of no man. Backebyte nor curse no man. Al men are brethren. And such lyke godly sentences, let them be planted into yonge hertes. Aboue al thiges shal the parentes godly and honest cōuersacion in the presence of their children, teche thē more vertue, and goodnesse, thē their wordes. For wordes al thoughe they may do muche, yet shall good ensamples of lyuinge do more to the youth. Let not your childrē be conuersaunt with euel parsons, and light company, let thē not heare vicious nor wanton communicacion, nor se no sinful syghtes. The parētes must vse thē selues before them as before God, and al honest people. Mario the wise Senatoure of Rome expelled Titus Flaminius out of the counsell, onely because

that

that in the sighte of his yonge doughter he embraced his wyfe.

Christen folke shoulde remembre the fearful sentences of Christ, sayinge: Whosoeuer geueth occasion of euel to any of these yonge childzen that beleue in me, it wer better for him to be drowned w̄ a mylstone tied about his necke. Thou must diligently beware, least any in thyne house geue any euel ensāple, & speake ỹ, that naught is in their presence. And take hede lest ỹ receaue any person into thyne house, that may either by word or dede, corrupt thy childzen or seruauntes. Remēbre that euel speche may sone corrupt & destroy that which thou hast bene longe in plāting and building. Wanton and euell communication (sayeth Paule) corrupteth good maners. And beginne betimes to plāt vertue in thy childzēs brestes: for late sowynge bringeth a late or neuer an apte haruest. Yōge braūches wil be bowed as ỹ lystest, but old trees will sooner breake then bow. And whatsoeuer good lyquore is put firste into a new erthē pot, it wil kepe ỹ sēt therof euer after, if it stād therin any season. Math. xviii.

And as for the yeres to set the childe to ỹ scole, firste consider the apt sharpnesse of wyt therof, for some are apte at fyue yeares, and some not before sixe or

or seuen yeares. And what they shalbe first taught it is tolde before.

And here must ye chose our discrete, lerned, & godly maisters for your chil-dren which shal accordig to their capa-cities, gently and wysely instruct thē, as is cōtained in their primers in En-glysh, & dialoges as are ther made for thē, which whē they cā reade both prin-ted & written letters, & can wel cōpt that which they haue lerned to memo-ry, saying it distinctly & perfectlye by hert, thē let thē lerne to write, to cast a cōpte, to etfre, adde, subtray. &c. And let thē exercise their penne, & their tōgues in redinge diuerse printed bokes per-tayning to the holy scriptures, & come to heare the true preachers of godes word, and in eny wise let thē not heare the papisticall preachers, and whē they come home from anye good sermon, aske thē what they haue borne away, and exhorte them to marke diligentlye another tyme, and to reherse it when they come home. Let them say the gra-ces at the tables. Let thē prepare ỳ ta-ble, and serue you there at, clēly & ma-nerly. Let thē spēde al the time in ver-tuous vses, and neuer be ydle, for the time of youth is precious, & passeth a-
Math. x. way swiftely. Be ye circumspect o pa-rentes, in feding and apparelling your chil-

children, let thē not be paumered vp to delicatly wyth meates and wines, nor yet arayed to sumptuously & proudly. Daniel was as wel liking, & as pure of complexion with a mease of potage euery day, & a draft of water, as were they that were fed euerye daye of the kinges table. Excesse of meates & drinkes in youth and gorgiouse apparell, is the dore vnto glotony, dronkennes, & lechery, & the waye to pryde & al maner of vice, neuer to be pluckte frō thē in age. For the which enormities, & vices their parentes & vpbringers shall geue a straight rekening vnto god let not thy youth rūne out of the dores nether by day nor night wout thy licēce, & take a rekenige of their behauour in thine absence. Suffre them not to come into any lyght wanton company.

Se that ye correcte thē dewly & discretely for their faultes so ẏ they stōde in great feare and awe of you, and yf wordes wil not reclame thē, then take the rod de or weapō of correctiō discretely vsed. For the rod of correcciō ministreth wysedō, but the childe suffred to do what he listeth is the confusiō of his mother. And who so spareth ẏ rod hateth the childe, but he ẏ loueth hym nourtureth him in tyme, ẏ childes hert is full of folishnes but the rod of correc

Correccion.

Prouer. xxix. and xiii. xxii. and. xxiii

ciō driueth it forthe, better it is ẏ chil-
dren wepe thē olde men. Se that they
pyke not, stele not, nor vse no vnlawful
games, be not to roughe nor to hastye
wt thē, but so order your selues to them
that they may both loue and feare you.

¶ The .xxii. Chapter.

Children where vnto they be apte, let
them lerne that science or handy craft.

Onsidre wel wher vnto thy child
is naturally enclyned. And vnto
that occupacion, let hym be put,
manye men nowe a dayes albeyt
they se their children apte vnto letters
& good lernīg hauīg substañce inough
to fynde them therat, yet wyl they not
suffer them to contynue there at, be-
cause thē selues cānot fauour it, or els
they se no aduañtage worldly to folow
but great trouble & persecucion, which
worldly mē in thus doinge declare thē
selues vngodly, destroyers both of thē
selues, their children, and of all cōmon
welthes and congregacions.

why mē now set not their chyldren to scole.

For what publique welth, towne cy-
te or parish can be wel gouerned, with
out the prince, ruler, priest, or byshop,
be lerned in goddes lawe prophetes &
in his gospel? What is the cause of all
this dissensiō, cruel persecuciō, tiran-
nye, cuel lawes, making vniust actes,
false religion, wicked ordināces, & vn-
godlye

godly decrees and instruccion: but onely the blind ignorañce of vnlerned rulers? which mesure al thig after their owne fonde fleshly affectes & reasõ besydes al scriptures: & wold haue their owne carnal willes to stand in ẏ stede, yea: rather to be aboue god, & his lawes. In tymes past, whẽ mẽ saw so many spiritual promociõs vnto rich bysshoprikes, benefites, deanrikes, abbadies, Priories, chauncelership. &c. thẽ they did set fast their childrẽ to scole, to make thẽ popysh priestes, ydely to liue by other mẽs sweates. But now they se how laboryouse, & perrellouse, an office it is to preach, and to teach goddes word purely, frely, & faythfullye, and how vnthãkful an office it is to rule comonalties after iustice, & equitie, and what an heuy intollerable labour it is to minister iustyce, and iudgemẽt after goddes word, loking for no aduãtage, but to be a comon seruañt for the comõ welth, sustainig such intollerable burdẽs, labours, & perels, as ẏ office dewly ministred asketh, no mã is glade to haue his child lerned to such vnprofitable, & laborious endes. It was once an holy sacrifice to god for a mã to dedycate his daughter or son vnto Frãces, Clare, benet. Tho. Austẽ, Mari. &c. ydly to liue in al filthines, whã ryches,

 dignites, and

tes, and worldly vaine worship, & priuate profite folowed, or rather when thy gredely aspired & folowed it. But now whē the cōmon labour, godlines, and the publique profite of all cōmon wealthes, and congregacions depende vpon it, no man regardeth nether good lerning nor vertue, so farre of are they now to set their childrē to godlye scoles. Whē youth was nothynge apte to good letters, & whē ther was no good lerning nor no good techers, then well was he that myghte set hys chylde to scole. But now whē youth was neuer so apte to good lernig as it is this day, lerning and good letters neuer so plēteously florishing, restored & redacte in to such a compendiouse clere briefnesse neuer so good diligent and lerned masters, neuer of so plentie of so good, and playne bookes printed, neuer so good chepe, the holy gost as it wer into mēnes mouthes mercyfully offering hys giftes, and yet wyll there no man open his mouth, his eyes to se so clere light, nor his eares to heare so pure, manifest and holsome doctrine, euē the word of their own saluacion. For our vnthākfulnesse therfore, al those infinite heauenly benefytes shal be taken frō vs, & geuen to some other nacion, as to the Turkes, & Jewes which shal thankefullyer

fullyer then we receyue them. And we
shall haue the popish priestes with all
papystry haltered and captiued vnder
hardnecked Pharao, in myre and claye
neuer to be deliuered out of that yronei
seruitude of his intolerable bondage.

But now therfore, o ye christen paren
tes, seyng that your youth is nowe by
the fauoure of God, endewed wyth so
good wyttes, and enclyned vnto good
letters, let not the graces and giftes of
God be offred you i vayne, but exercise
them in good autors bothe Gzeke and
Latine, and noble histories, in Logike,
Rethorike, and in the tonges, let them
reade the holy Bible, and commende it
to memory, and so shall they in time to
come be profytable vnto y cõmõ welth
wherunto they be borne.

And such as are apt to handy occupa
cyons let them be sette to them whiche
be most profytable and necessarye for a
cõmon wealth, as for payntyng & der-
uyng with such lyke they are more cu-
rious thẽ necessary. And consider that
all iuste and true occupations iustly ex
ercysed and vsed, Goddes blessing ma-
keth thẽ to prosypere, and the true doers
and labourers to theyr callynge hys
blessyng make them ryche. Euery man
to put his childe to that master whiche
is most excellent and connynge in that

craft it is no nede to monish nor to exhorte your children to be trew, of fewe wordes faythfull in dedes and promyses, diligēt and seruiable to euery mā, obedient to their masters, cleuly, quick, handsome and willing to do their commaundementes.

Trauaillynge amonge strāgers

Now whē thou hast perfitely lerned thy craft, it shalbe profitable for the to trauaile into straunge countryes, to se the worckynge and handlyng therof amonge other nacyons, whereby eyther thy selfe mayest learne both a perfyter practise and also more experiēce, or els they of the, may lerne ẏ same into thine owne profyt. And in so trauailing hold thy selfe modest, styll and sobre, medlynge not beyonde thine owne faculte: Be gentle, frendlye, faythfull and courteous to them, conformyng thy selfe vnto theyr honest fashyons and godly maners. Beware of euyll companye and dronkenes, beware of lyght and wanton wemen, lerne no vyce nor euyl maners of thē, but onelye vertue and such occupacions as are profitable, brynge home connyng and vertue and no sinne nor euel maners of whiche thou shalt se to muche, and to lytle of that good is. Cutte clothes, and pagged, and all to hacked hosen, dysfigure and deforme honeste personnes, and declare lyghte

men

men and wantones in the hert.

But before al these experience seking, se that thou prouidest thy children honest mates (yf they desyre it) & let them rather liue together at home, and not one to departe any long tyme from the other, for trauayling into straunge cõtreys, bryng some yonge euyl disposed persons into great inconueniẽces and naughty liuinge, as it was wont to be sayde of the Rome runners neuer to be good after.

The. xxiii. Chapter.

Yonge wemens apparel.

LEt not your yonge daughters be to proudly and costly apparelled, but modestly and honestly, for this gorgyous apparell is not els but a mynstrelsye, pyppynge vp a daunce vnto all lecherye. Remembre that Peter saith. 1. Pe. iii. That the apparel of wemẽ may not be outwarde in broydred outlayed heere, which is an whorish fashiõ, nor in hanging on of gold, or puttyng on of a costlye gorgious flaringe clothes. &c. The outward light apparel declareth a corrupt, proude & sinful inward hert. Let shamefastnes, chastite, modesty, meknes, kew wordes, sadnes & sobriete, be the yong womans apparell to set forth her beuty. For after this maner in the olde time, saith Peter, were holy yong wemẽ decked of their matrones, & wer

obediēt to their husbādes. As was Sara vnto Abrahā, calling hi lord, whose doughters ye are as lōg as ye do wel. Let the examples of Rebecca and Rachel be at youre eyes, which godly and fayre wemen desyring and seking the loue of theyr husbandes were glad to please thē. Lerne also of Paul how to tyre your selues. Beware ye woūd not your pouertie & proude herte wyth to precyouse and sumtuous apparell, yf ye will go forth in your proude araye, so neglecte you the doctrine of god and procure your selues dampnacion.

i. timo. ii

But yf ye say ye decke your selues to be the more clenlye, & so to please your husbādes, I tel you againe, that there is a meane & measure in euery thyng, & according to euery state & degre there is a comely apparel, which comlines & measure no honest husbande nor honest wife wilbe glad to transgresse and exceade. Such excesse and pride may procure the dishonestye, and harme to thy husbande.

whether gētle wemen may go so rychely appareled.

As for gentle wemen & such as are of noble birth, whether they may exceade in light & wāton apparel, or in apparell to costly: I wil first aske thē whether they be christen & faythful wemen or vnfaythfull. Yf they be vnbeleuers, then let thē walke as they list, & ẏ more

gor-

gorgious tenderlinges they be, the better that they please theyr head ꝑ deuil. And seynge they haue wanton proude spirites, they must nedes haue like garmentes to declare what they be within in hert & mynd, with these wemē I will not wrestle. But yf they be christē faythful wemē, they maye knowe that the holye Apostle Peter & Paule haue written theyr exhortacios for sober apparel, vnto them whiche haue such ryche iewels, stones, gold and siluer, and not to poore women that haue them not. Seyng then that the worde of God is principally spoken to you that be gentle women of noble parentale (whiche haue these riches & iewels, to lay them awaye with all youre pompe & pryde) and wilbe taken for christen folkes, thē folow you the exhortacions of the ministers of Jesu Christ.

Moreouer ye shuld remembre what is the very nobilite, and what maketh gentle mē and wemē, that it is not apparel, but mekenes, gentle behauiour, discrete conuersacion, prudence, wisdō, learninge and vertue. And they that in Christ Jesu are baptysed, are baptysed into one body of Christe, where we are al one & no differēce betwixt noble nor bloude, poore nor riche. Galat. iii. And therfore in this respect ther is no

boast to be made of blouds, but remember ẏ noble quene Hester, which said, Thou knowest my state, O Lorde, and that hath the signe of preeminence and worship which I beare vpō my head, what time I must go forth to be sene, & that I abhorre it as an vnclene cloth, and ẏ I weare it not whā I am quiet alone by my selfe. God therefore hathe geuē you ryches to dystrybute them to the poore, and not to mayntayne youre prydtherwith. So were iewels bestowed euen amonge the Heythen, for at Rome was a lawe called *Lex oppia*, wherby all pompe & excesse of raiment was forbyddē al honest wemen, & they were commaūded ẏ none how myghty or riche so euer they were (shoulde not weare aboue an vnce of gold vpō their bodyes.)

Cipriane saieth that wemen all be it they be ryche, yet therfore oughte they not to vse the more pompe & pryde, but to knowe those onely to be rich whiche are ernest in godly workes & helpings the poore. A shamefull and blasphemous thing it is to weare syluer, gold, veluettes and sylkes, and to suffer the pore to want clothes and fode: Yea, she that proudely decketh her self, destroyeth her owne soule, & geueth other folkes occasiō of destruccion. For she stereth

reth vp euill affections & lustes in thē that behold her: yea, such one is poison and sweard to them ẏ see her. Neither maye suche gorgious flaryngе proude wemē be iudged godly nor honest. And therfore said Paul. That euery womā cōminge into the church to praye or to heare the word preched, must be honestly couered, & especyally her head, for if she come in bare headed, or shewig any parte of her heare (as some laye it out, and many haue borowed heare) she dishonest her heade which is her husbād: let them therfore be decked and couered with cōmely beales, for the angels which are ẏ ministers and messāgers of God. And what madnes were it to come into the church vnder a pretēce of humblenes to praye to God for grace, wherby such proud fashions thou prouokest his heuye wrath vpon thee. It were better for such people to be thrust into a sacke, wyth a mylstone hanged aboute theyr neckes (as Christ saieth) drowned. then thus to offende anye one of the leaste in the congregacyon.

i.cor. xi.

Mala. ii

What shame God threateneth vnto such proude persones, ye may read Esay. iii. saying: That for their chaynes of golde they shall haue halters of hempe, and fetters & colers of yron, for theyr

theyr muske & pomaunders, they shall haue stynche for their broydred heere, euery man shal se them balde, and for their stomachers of gold thei shal wear sacke, which all wt a miserable destruc cyon of Israel and Juda by the Assi-rians and Babilonites came iustely to passe in the daies of these kinges, Joa chas, Joachim, and Zedechias.

xxii. cha iiii. li. re gũ, &c.

Wherfore let euery honest woman, ac-cordinge to her state and abilyte, be cõ-mely, clenely, and honestly apparelled, auoyding all sluttyshnes and vnclen-nes, and so teche their children, and re-frayne from al excesse and superfluite, that God maye be praysed and no man offended at your apparell, rather gar-nished with vertue and outwarde ho-nestye, then wyth pryde whiche procu-reth you enuy, and it will in conclusion haue a shameful fall.

¶ The. xxiiii. Chapter.

¶ How doughters and maidens must be kepte.

NOw to returne to yong dough ters how they shuld be istruct in prayer and knowledge of theyr Christen religion accordynge as it is set forthe in dyaloges and insty-tucyons of the Christians, yet shall they not be to busy in teaching and rea sonyng openly, but there to vse sylence

Silence

and

and to learne at home, openly to heare and at home let them reason and teche eche other. Neyther would I haue thē euer shut vp, as it were in a Cage, neuer to speake nor to come forthe, but sometymes to see the good fashions, & honest behauours of other, for to kepe them euer in the wes ynoughe eyther to make them starke fooles, or els to make them naughtes, when they shal ones come abrode into compayne. As for this thing, euery discrete parente May know by the forsaid rules, howe to order them, to auoyde all wantones, and nycenes in wordes, iestures, and deades, to eschewe al vnhoneste games and pastymes, to auoyde all vnhoneste loues, and occasyons of the same, as vnhoneste daunsynge, wanton cōmunicacion, company with rybaldes, and fylthy speakers. Teache thē to auerte their sight and sences from al such inconueniences, let them auoyde ydelnes, be occupyed eyther doynge some profytable thinge for your familye, or els redynge some godly boke, let them not reade bokes of fables of fonde and lyght loue, but call vpon God to haue pure hertes and chast, that they might cleue onely to their spouse Christ, vnto hym maried by fayth, which is the most purest wedlock of vs al, pure virgines,

gynes, beynge both maryed and vnmaryed. Euel woordes saieth Paule, corrupt good maners, vnclennes & couetеousnes, let them not onys be named amonge you, nor no folysh ribaldry talkynge, nor lyght iestynge, whiche are not comely, but be occupyed in prayers and thankes geuynge. Bokes of Robyn hode, Beues of Hampton, Troylus, and such like fables do but kindle in yeres lyke yes, and wanton loue, which ought not in youthe wyth theyr fyrst spettle to be dronken in, lest they euermayne in them: yf ye delyghte to synge songes, ye haue the psalmes and many godly songes and bokes in English right fruteful & swete. Take the new testamente in youre handes, and studye it diligently, & lerne youre profession in Baptyme to mortyfye your flesh, and to be renewed in ỹ spyrite, lerne ỹ vse of the Lordes supper to remember hys death, and to geue hym perpetual thankes for thy redẽption. Mothers muste also teache theyr doughters to worke, to loue their husbandes and children. And let them lay their handes to spynne, sewe, weaue.

Lerne them to worke.

&c. For the noblest women, both amõg the Heathen Romans, and Grekes, and Hebrues, had greate commendacyons for theyr huswyfelye worynge

with

wyth their handes, as ye may reade of Salomon, saying: He that fyndeth an honest faythfull woman, she is more worth then precious perles The herte of her husbande maye saucly truste to her. All ye dayes of her life wil she seke hys profyte. She occupyeth woll and flaxe. & laboureth gladly with her handes. She is lyke a marchantes shippe &c. It is expedient that a mā handfast not his daughter before he hath good experience of her huswifrye, and gouerninge of an house. For it becōmeth her better to haue a payer of roughe & harde handes, then to be fayer & softe, glisteringe with ringes or couered cōtinually with smoth gloues. And let the parentes beware that they bringe thē not vp tenderly, wātonly, and dilicately, or to nycelye. And at due tyme let them be prouyded for, so that they may gouerne their owne houses with their owne husbandes.

¶ The. xxv. Chapter.

☞ Of dyuorce.

HEre shoulde I also saye somewhat concernynge diuorce, because it lyeth vnder the tytle of wedlocke (and is permytted for the welth and health of men) yf other Christē lerned persons had not writtē sufficiently therof afore. Agayne, the matter

matter of dyuorce belongeth rather to the office of iudges, thē to such priuate persones as I here wryte vnto. Yet for ẏ opening of the cause I wyl make this short declaracion.

diuorce. Eras. in his Annotaciōs vpon the fyrst Corint. vii.

First, that is called a Iuste dyuorce, when as nether partie may take the other againe, so is it in the liberte of the fautlesse partye to mary another. And therfore did Christ tel the Iewes that theyr dyuorce, whiche was for euery light cause they listed (their own hardnes so requiryngе) was no true or iust diuorce, but a permyssion for theyr own hardneckednes, vnto the whiche fayned diuorce, Paul hauing respecte sayd constantly to them that so lightely when they lysted would haue a bill of diuorcement. To the maryed, not I, but the Lorde commaundeth, that the wyfe be not dyuorced from her man, but yf she be, for any lyght cause by anye suche yewyth permyssyon for their hardneckednes sake (for such fashions become not you which are Christened) yet let her abyde vnmaryed, or els be reconcyled to her husbande. And lykewyse of the man.

Diuorcemēt is a medicine

Dyuorce is permytted of God, for the welth and medicine of man, and for amendment in wedlok. But lyke as al maner of medicynes (and speciallye

some

as they that go nighest deāth, as to cut of hole mēbres. &c.) are very terryble. So is diuorce in dede a medicine, but a perilous and pyteful. Now there be founde surgeons that haue good fortune and grace of God in cuttynge of whole members, yet let euerye one of vs beware, that he nede no such medicine. Euen so muste all maryed folkes most diligentlye eschue all occasyons of dyuorce, and knowe that they muste proue a painful medicine yf they wyll haue diuorce to be their conforte.

Secondly, No man ought to thinke, that it is lawful for hym to put away hys wyfe for euery cause he lysteth. For whan the Pharises asked oure Lord, yf a man might put awaye hys wyfe for euery cause he listeth. He answered. No, and sayd: Who so putteth away his wyfe, except for the cause of fornication, & maryeth another, breaketh wedlock. &c. Likewise saieth he also. Math. v. And so sayeth Paul vnto the maried, commaunde not I but the Lord that ẏ wife seperate not her selfe from the man. But yf she seperate her selfe that she take none other, or els be rechsiled to her husbande. Lykewyse must ẏ husbād do toward ẏ wife. Therfore is it a vaine opinion to thinke (as some do) that they must straight waye

be diuorced whan the husbāde can not agree with hys wyfe, for anye matter partaynynge to the house, and so forth for al maner of occasiōs thei list. They should rather loke to be at one agayne. And yf the one be runne from the other to come agayne together shortely.

No man may dyuorce him selfe

Thirdly thoughe they be perswaded to haue lauful occasiōs of diuorcemēt, yet maye they not be iudges in theyr owne causes, nor take oughte here in hande by theyr owne auctorite, but let their matter come before their ordinate Iudge. For no law permytteth ẏ here to do after thine owne pleasure, what thou thinkest best.

Iudges maye make diuorce.

Fourthly, the iudges also may not separate maried folkes immediatly, & in al the haste, but attempte all maner of reconcyliacion, and differ the dyuorce whyle there is hope of amendemēt and vnyte. Agayne, weye the matter wyth dyscrecion, and grauyte of iudgemēt & pondre this well ẏ where as are right occasions of diuorce, they ought to laye no snare vnto ẏ innocēt, nether to permytte the vncyous person to haue hys wilful purpose.

Fyfthly, what the righte occasion of diuorce is, hath Christ mēcioned in the gospel, & named whoredom or aduoutrie. With the which no doute he hath

not

not excepted lyke and greater occasiõs but vnderstode and comprehended thẽ therein. For the holy Apostle also did leaue infidelite as an occasiõ of diuorce i. Cor. vii. Manifest it is also, ỹ wedlok was partly instituted for ỹ eschewynge of aduoutrye. Wherefore when the gyltie partie is dyuorced, ỹ vngyltie is at libertie to mary againe, yf he or she can not liue soole, accordynge to Paul. If thou canst not be chast mary, for better it is to marye, then to burne in concupiscence.

Whereuer ỹ faithful and vertuous Emperours, as holy *Constantine, Theodosius, Valentinus, Anastasius, & Iustinian*, decreed other thinges also to be lawfull occasyons of dyuorce, as murther, poysonynge and such like, as it is euidẽt in *Cod. lib. v. Tit xvij. de repudiis &c*

Euery reasonable man then consydre that God dyd ordeyne wedlok for ỹ honestie and welth of mã, and not for hys shame & destrucciõ. They therfore that in no case wyl helpe the oppressed persone, nor in any wise permitte diuorce to be made, do euẽ as ỹ phariseis which by reason of the cõmaundemẽt of ỹ sabboth after the letter, suffred men to be destroyed and to perysshe.

The vngyltie may marry after ỹ diuorce

Strictly. The papistes haue forbydden the innocent and vngyltie parte to

marye after the diuorce made. Which yet was nothyng els but euen violently to cast a snare about poore peoples neckes, and to draw them vnto dreadfull synne. For the dyuorced could not refrayne, and mary they wer not permitted, therfore with violēce wer they forced vnto whordome. But Paul sayeth other wise. Better is it to mary then to burne, & God ordeyned wedlok for the auoydyng of whordome.

As touchinge the person that cōmitted the offence, to the dyuorse, he was punished with deth, what nede we thē to reason for the mariage of the vngilyre? Therefore where as some obiect Pauls wordes, saying: The womā is bound to ỳ law so long as her husband lyueth, but when her husbande dieth, she is fre to mary vnto whom she wil, only that it be done in ỳ Lord. It hindreth not our purpose, for wher as the aduoutrer doth yet lyue, it is agaynste Gods commaundement, which hath cōdemned him to deth already, therfore in such a case the faithful esteemeth him but dead, though (thorow the negligēce and sufferaūce of the worlde) he be yet alyue. It is no reason ỳ such sufferaūce should debarre the vngylye from hys fredom and right, seyng the iudges do not iustice.

Thus

Thus muche thoughte I with fewe
wordes to speke concernyng dyuorce.
And here withall do I hartely exhorte
all faythfull maryed folckes that they
Christenly and louingly agre amonge
them selues, and so lyue that they neue
no dyuorsemente. Therefore muste
they heartely call vpon God,
that he wyll haue mercye
vpon them, and graūte
grace vnto them
(and vnto all
suche
as are maryed) that they may
lyue well and verteously
together. AMEN.

(☞)

*

¶ A Table wherein thou shalt fynde, in what leafe euery ye chapter beginneth, what is contained in the same chapter, and also all other prynci-pall thinges contained in this boke.

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Anno incarnationis Christi.
M.D.LII.

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